



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

### Usage guidelines

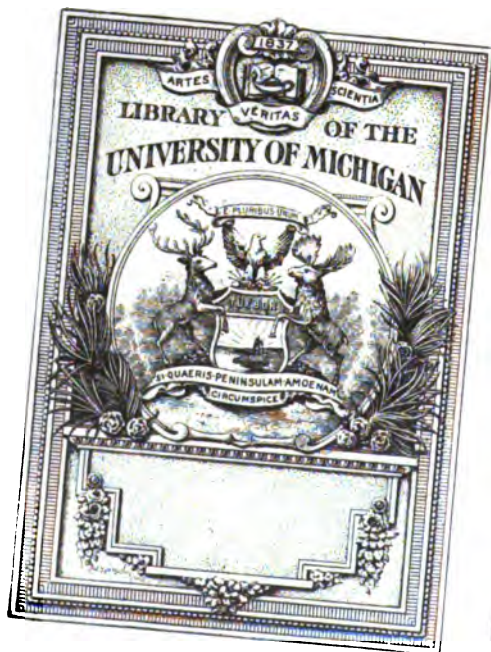
Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

### About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>



BV  
4070  
.A7







207.73  
A90  
MAY 17 1906  
RECEIVED  
Vol. 2

MARCH 10, 1906

No. 1

*The*  
Auburn Seminary Record

Mid-Winter Conference Number

SOME PRESENT  
PROBLEMS OF THE CHURCH

ISSUED EVERY OTHER MONTH

BY

Auburn Theological Seminary

AUBURN, N. Y.

# THE AUBURN SEMINARY RECORD.

---

## EDITORS.

PRESIDENT GEORGE BLACK STEWART.

PROFESSOR HARRY LATHROP REED.

ORA FLETCHER GARDNER,

LINDSEY S. B. HADLEY,

JOHN SHEARER WOLFF,

MERTON SIKES FALES.

---

Address ALL communications and make ALL Remittances to THE  
AUBURN SEMINARY RECORD, MORGAN HALL, AUBURN, N. Y.

Edited by the Faculty and Students. Published by Auburn Theological Seminary, Auburn, N. Y.

Subscription price \$1.00 per year, in advance. Single copies, 20 cents.

Entered as second-class mail matter at Auburn, N. Y.

---

## CONTENTS.

### EDITORIALS:

### PAGE

The Second Year of the Record.....	1
Dr. Darling.....	2
Frank Lee Putnam.....	3
The Tenth Mid-Winter Conference.....	3

### SOME PRESENT PROBLEMS OF THE CHURCH:

Social Consciousness in the Preacher,	
Rev. J. W. A. Stewart, D. D.	9
The Problem of Commercialism in the Church,	
Professor Frank H. Wood	12
The Problem of Church Federation,	
Rev. Wallace MacMullen, D. D.	18
The Problem of Authority in the Religious Life,	
Rev. Paul M. Strayer	28
The Church and the Working Man,.....	Rev. John McDowell 38
The Children's Church.....	Rev. Almon R. Hewitt 49
Timothy Grenville Darling.....	Rev. Edward W. Miller, D. D. 51
Frank Lee Putnam.....	56
Memorial.....	57
Alumniana.....	58
Seminary Annals.....	62







**TIMOTHY GRENVILLE DARLING**

# THE AUBURN SEMINARY RECORD

---

MARCH 10, 1906.

---

*317*  
The Second  
Year of the  
Record

With this issue the RECORD enters upon the second year of its publication and begins its second volume. The passing of the year makes necessary a change in the Board of Editors.

Two of the student editors lay down their work, and two others take it up, entering into their labor and building on the experience of the past.

The desire was expressed a year ago in the first number that the RECORD might become a strong bond between the Seminary and her sons.

*317*  
The many pleasant words that have been spoken by Auburn men, the kindly letters that have been received expressing appreciation of the RECORD as a whole or of particular numbers, the response of graduates to the invitations for subscriptions, and the generous criticisms of methods and purposes, lead us to hope that this desire is being in a measure achieved.

It has not been possible to publish all the material that has been placed at our disposal always, because limited space made close and careful discrimination necessary, and sometimes because writers have mistaken the purpose of the RECORD. And yet the number of pages set originally as the limit for each issue, has in each issue been increased. Most gratifying instances of the favor with which these pages have been received have come repeatedly to the notice of the editors. That in many homes it has been during its first year no "half-welcome guest" they have been assured. With large hopes and earnest purpose to serve well the interests of the Seminary, her alumni and friends it faces the second year.

Is gone. So suddenly and quickly did the end of his earnest, beautiful life come that, as yet, it seems almost incredible that we are not to see him again on earth. The crape upon the chapel desk and across the organ were, however, only too sure evidence of the fact that he will never come back to the empty seat upon the rostrum. The life of our Seminary is one of free and happy fellowship. A common interest in a common work brings us close together. Death is, therefore, a terrible intrusion. It is as though one were taken from a family circle and we mourn today not only the loss of a revered teacher, but of an older brother, whose wise counsel, unflinching kindness and noble life endeared him to every man in the Seminary and to many more who were with him here but who are now in active service. No teacher ever more thoroughly exemplified the faith he taught. With strength and acuteness of thought he combined the richest tenderness of feeling. He was conservative in his theology, but always readier to find points of agreement with those who differed with him rather than points of difference. His broad sympathies and clear conception of that which was essential in faith and life made him patient, tactful and very helpful. His genial spirit, cheerful face and unflinching sense of humor made him a joy in any social gathering. He brought to the Seminary a wide, full experience as a pastor and many a student could witness to Dr. Darling's concern for him when he was ill and to his deep interest in all his work in the ministry. Profound as he was as the student, he never lost his touch with life. He was keenly alive to all the great progressive movements of the world and was a true optimist, as everyone must be who has such a strong, abiding faith in God as he had. It was in the rather rare combination of such qualities of character and thought—strength and tenderness, conservatism and breadth, retirement and eager interest that our beloved friend was unique. We shall sadly miss him. During his last illness a colleague said to him in

leaving the room in the hospital, "The Lord be with you!" "Thank you," he replied; "that is a good place to be—with Him." His life was one long, beautiful testimony to the truth of this, and he has now entered upon the fulness of its realization. We dare not wish him back, but we can be grateful that our beloved Seminary had the helpful years of his devoted service.



**Frank Lee Putnam** There is a peculiar fellowship of sorrow. A closer relation than ever exists today between the Governing Boards, the Faculty and the Student body of the Seminary. Within the past few months death has claimed from the Board of Commissioners Hon. Charles W. Darling of Utica; from the Board of Trustees Mr. Albert J. Pitkin of New York; from the Faculty Professor Darling; and now, from the Senior Class, Frank Lee Putnam. Their going draws the ties that bind us closer. With dim eyes but strong hearts and earnest purpose we take up each his work. God help us to be true men, as they were.



**The Tenth Mid-winter Conference.** The first speaker, Dr. Stewart, Dean of the Rochester Theological Seminary, departed from the topic announced in speaking on "Social Consciousness in the Preacher," but in taking this narrower and more specific theme, he threw light on the general "Social Problem of the Church," and made his address a personal message. It enlightened and quickened. His audience felt that he proved his points. He showed the excessive individualism of the churches, as seen in the separation of the local church, the frequent indifference to social and civic interests in an appeal to the "Simple Gospel," the efforts aimed solely at the individual, the egoism of the average prayer meeting, and the testimony of hymnology.

The causes of excessive individualism were traced briefly but comprehensively, in the natural exaggeration of the truth of individual salvation, in the lessened sympathy for society as a part of the Godless world, or a false separation, as the expression of the democratic movement in religion, business and politics, in the sectarian divisions that prevented any man from speaking on ethics with the authority of the church, and from a too exclusive other-worldliness in the type of piety.

Then the duty of cultivating social consciousness was shown in the solidarity of society, and this fact implied in all the truths of Christianity, in the fact that the individual only came to his true self in social relation and service, and that the age demanded the social emphasis. And the final words were suggestions as to the expression of the social consciousness in the work of the pulpit. Where so much was covered there was inevitably some sense of fragmentariness. But the truth was unmistakable that the individual was bound up with his environment, and that a true Christianity sought to save the life and to sanctify society. The address gave a true note to the conference, which was kept to the very end.



Professor Wood of Hamilton College discussed the problem of Commercialism in the Church.

The church was a part of the life of the age and would naturally be affected by the spirit of that life. The commercial spirit was seen in modern literature, in journalism, in law that had lost largely the professional spirit and become a business, in politics and diplomacy, and in education, the most pronounced symptom of which was seen in college sports.

Was commercialism in the church as an organization, and was it in the men and women of the church? The first question was discussed in the light of the rich man's power in the church, pew rentals as a method of church support, and the

charge of a "muzzled pulpit." The second question involved the attitude of the preacher to the salary, the fact of leaders of the church in the worst forms of commercialism, and the mass of hand-toilers outside the church.

The causes of modern commercialism were carefully considered and found in the great resources of our land, and the development through inventiveness and opportunity of the leaders of industry and finance. The causes were not wholly new, nor wholly evil.

Hope was found in the general condemnation of the commercial spirit, the spread and criticism of socialism, the influence of the preachers who were fearless ethical teachers, and in the training of the college that put the stress upon culture and not upon "bread and butter."

The address was frank and fearless, given with the utmost plainness and yet with carefulness. A radical arraignment of modern life might be the first thought of the hearer, but a second thought would dwell on the honest thoroughness of the analysis and on the hope in the forces of good, and faith in the triumph of truth and righteousness. Professor Wood believes in the spiritual work of the modern college. He made the striking statement that none of the great commercial leaders, who threaten the justice and brotherhood of democracy, was a college man.



Auburn Seminary shows its catholic breadth and spirit by the men who take part in its mid-winter conference. The first speaker is a well known Baptist preacher and professor, the second was a Methodist and a graduate of Syracuse University though now a member of the Hamilton College Church, and the third speaker is the pastor of the Madison Avenue Methodist Episcopal Church of New York city. Only the last two speakers are Presbyterians.



Dr. Wallace MacMullen interested and charmed all his hearers by the clearness, reasonableness, brightness and fervor of his address. It was an intellectual treat and a spiritual tonic. The RECORD has the privilege of printing the address in full, and so it is not necessary here to give a full outline of it. It discussed the present movements toward unity or federation and the significance of them, the desirableness of federation and the possibility of it, and the influences from it towards a nobler and more effective Christianity.

Perhaps the finest emphasis of the address was in the possibility of federation; that as the various races here had been fused into an American, so the various types of Christians could be fused by the patriotism of the kingdom. There were no real barriers to it. The only need was in the sufficient motive and that was found in consecration to service. The vital truths were put in telling phrase. Many of them will cling to memory. "Subordination of our differences and exaltation of agreements." "Patents on certain bits of truth ran out certain years since." "The emphasis now is on the vital, not the intellectual. There are true Christians of muddled brains. Creeds are not the doorway into the kingdom." And the words from Ruskin, "Agree upon some good to be done; get together and then push; the best of men when they stop pushing and begin talking are apt to mistake pugnacity for piety."



The Rev. Paul M. Strayer of Rochester interpreted the religions of the spirit in an address of close, penetrative and clear thought. It is impossible to give in brief any adequate report or analysis of the address. We urge its careful reading. Perhaps the central thought was in this sentence: "When something in us answers back to God, there is the Divine imperative." The seat of authority is the soul of man, but its source is God. The Bible speaks with authority because it interprets God to us. The Church speaks with authority



because it interprets God to us. The spirit within man is the witness to the authority of Bible and Creed and Church. The life of Christ is the norm of experience, and by obedience to Him we have the witness of the truth.

The address was a powerful illustration of the modern appeal to the conscience and experience of man. The modern mind is reasonable and eager for truth as for life. If Christ does not lay hold upon a man's life, the claim of inspiration will not. The appeal is to the Christ of history. A Saviour is the necessary supplement of a Creator. He who creates must seek to save. The Christ of history and the God of experience are in harmony. A man can not separate his notion of God from his notion of Christ. Christ has for my religious experience the value of God. "To deny Christ is to deny self. The man is a lie. It is a sin against his soul and so against the Holy Spirit." The power of true appeal must ever be that of Christ: "If I say truth, why do ye not believe me?"

Mr. Strayer's address had a Doric simplicity of style and a moral earnestness that gave it a prophetic quality.



The Rev. John McDowell of Newark, N. J., spoke with the authority of long experience. A miner's son, himself a boy at the breakers, struggling and suffering for his education, his work as a minister has been largely among workingmen in Pennsylvania, at Detroit and Newark. A friend of organized labor though not a member of it, a friend and adviser of Mr. John Mitchell and in some ways differing from him, he has frequently been called upon as arbitrator of labor disputes. The address was comprehensive and balanced, some would say too comprehensive for thorough discussion of single points and singleness of impression. But the speaker felt that there were such partial and even wrong ideas of the Church that his careful definition and broad survey were needful for his purpose. The importance of the problem, the nature and

functions of the Church, the development of the working-man from a slave to a wage-receiver, the relation of the Church to three problems of the worker in production, distribution and the disputes that arise therefrom, the working-man's complaints of the Church, and the special duties of the minister, were all touched upon. Mr. McDowell is very independent in his position. He does not believe in the Church sending fraternal delegates to organized labor. "Know no man after the flesh," should be the law of the Church. Such recognition is as much out of place for the Church as a religious democracy, as it would be in the government as a political democracy. He believes in the "open shop," that labor unions must gain power through their recognition of better work, and not the power of organization. What the workingman can do, against the vast organization of capital, without "collective bargaining" was not discussed. Some strong things were said, as "Brotherhood is the core of Christianity;" "When you are told to confine yourself to your business, and you let the other man define your business you are soon out of business;" "All problems are religious;" "The church is not an organization so much as an instrument;" "It might be the best thing for the modern Church to have a few martyrs." The address made us all think and brought out animated discussion. We hope Mr. McDowell will come again, and that we may have the chance to hear him discuss more fully some of the questions which his interesting address has started.



The conference throughout expressed the fact that problem meant opportunity, and that ministers should be open-eyed and brave-hearted to see and enter the open door.



## SOCIAL CONSCIOUSNESS IN THE PREACHER.

J. W. A. STEWART, D. D.

### I. EXCESSIVE INDIVIDUALISM.

In the past generation, and perhaps through several generations, there has prevailed an excessive individualism. Call to mind some of the facts of Protestant church life as we have known them. In former years the local church has often stood apart from other churches. In the same community there has often been little fellowship between one church and another. There has too often been a spirit of exclusiveness, we might say of self-righteousness. There has sometimes been manifest, not only a lack of sympathy, but even an antagonism toward social and political concerns within the sphere of the local church. Sociological questions have been tabooed. Any reference to such questions has been considered a departure from the "simple gospel." Preaching and religious effort have aimed solely at the individual in his personal relation to God. The inner life of the individual has been the great theme of discourse year in and year out. This has been, not too much, but too exclusively dwelt upon, and how little have we heard about the individual in his relationship to those about him.

In illustration of this excessive individualism think of the ordinary prayer meeting. In such a meeting how seldom have we heard either prayer or conference with reference to the interests of the town or the city, the boys and girls, the men and women out in the streets whose lives are so much outside the church. The prayer meeting too much forgets the outside world. It concentrates its thought on the little company gathered there and occupies itself too exclusively with the feelings and frames of the individual. Meanwhile the great multitude outside go on with their toils, their sorrows and their sins. The prayer meeting has been too selfish, too self-centered.

As another illustration take our hymnology. How many hymns are there even in the best of our hymn-books that refer to the brotherhood of man, the service of man, the progress of the kingdom of God in social life as we know it? We have that beautiful hymn of Washington Gladden's "O Master, let me walk with thee," and that fine old hymn "A charge to keep I have," and we have excellent hymns for home or foreign mission meetings; but when it comes to our common every-day work and our endeavor to bring in the kingdom of God in business, in politics, in social life, with only a few exceptions, where are our hymns? The church is waiting for the man or woman who will give us some good hymns under the head of Christian Sociology.

Moreover, too often the one absorbing aim has been to build up the local church, as if the church were an end, whereas the church is the means to an end. The end is the broad world-wide present-day coming of the kingdom of God.

## II. CAUSES FOR THIS EXCESSIVE INDIVIDUALISM.

There is a great truth of individuality which can never be set aside. Every man is making his own character, his own destiny. God has stamped the truth of individuality upon us. Salvation is wrought within the individual.

For another reason, it looks as if the conflict between good and evil, and the necessary limitation of church membership to those who are striving for the good have been allowed to lessen the comprehensiveness of our sympathy.

Still another reason is that individualism was the *Zeitgeist* of the past generation. The Protestant Reformation issued in the spirit of individualism. The French Revolution asserted the right of the individual man. The rise of Democracy has fostered this spirit, and in the business world we had the principle of *laissez-faire*. And further still, our sectarian divisions have helped to promote this spirit of individualism. And for one reason more, there has been in the past generations an excessive "other-worldliness." We have thought

too exclusively of the world beyond the grave in our religious aspirations, and not enough attention has been given to the coming of the kingdom of God here on earth and all around us. How much we have in our hymnology about a future heaven, and how little about turning this earth into a heaven !

### III. DUTY OF CULTIVATING A SOCIAL CONSCIOUSNESS.

Truth is never merely one-sided. Individuality is a truth, but so is solidarity. You do not get the real man until you get him in his relations. He is husband, father, friend, neighbor, citizen, business-man, church-member. The great Christian doctrines rest upon the truth of human solidarity. Christ is Son of Man. Such a thing as the atonement was possible only because of the solidarity of the race. Again, "the individual comes to his self-realization only in his service of the social order." Men are members of society. It is in the relationships I have named that men and women are to do their work. They must carry Christian teachings into these relationships if they are to render genuine Christian service. It is in these relationships that they are to develop Christian character.

Consider also the spirit of the time in which we are living. Philosophy and theology are alike being affected by the social ideas. *Laissez-faire* no longer dominates in business, for the question now is how business can be done equitably in view of the relationships which men sustain in it. The social idea is everywhere to the front.

### IV. SOCIAL CONSCIOUSNESS IN THE PREACHER.

The preacher has a two-fold function : he is minister of the church which calls him to its pastorate, and he is a minister of the community in which his church is situated. Every minister ought to make a study of his parish and as far as possible get into touch with every phase of its life. The church ought not so much to lead in specific social reforms, but it ought to be a great central power-house for

social righteousness. There is a great demand in our time that the church shall not only save individuals but shall show what it can do in the salvation of society. In this we do not overlook the fact that the genuine salvation of the individual is the church's great method for social regeneration.

In President Henry Churchill King's book, "Theology and the Social Consciousness," the following analysis is given of social consciousness: (1). Likeness or like-mindedness of men; (2). Mutual influence of men; (3). Value or sacredness of the person; (4). Mutual obligation, and (5). Love. The one all-sufficient base for genuine social consciousness is that revelation of God which we have in Jesus Christ.

---

## THE PROBLEM OF COMMERCIALISM IN THE CHURCH.

PROFESSOR FRANK H. WOOD.

I have not taken it to be a layman's task nor mine to solve the problem which has been assigned to me, but rather to discover the principle on which the solution of the problem is to be worked out. My humbler part has been to state the problem for your solution and perhaps to offer one or two suggestions toward the solution.

Men tell us that commercialism is the spirit of our generation, and perhaps it is. The spirit of commercialism has invaded the literature of our day. We surely see signs in that great mass of literature so called that is flowing so abundantly from the press that there is back of that output something more than the spirit which moves man to share with others that which makes his life worth while. Writing has become a road to wealth. Literature certainly has been corrupted by commercialism. But our journalism, what shall we say of that? One has only to read a small portion of it to feel that the spirit of commercialism has entered into that as well. Charges have been freely made that the lead-

ing periodicals of the day are controlled by sinister influences. Now, personally, I am very slow to believe such sweeping charges. But beneath such assertions there may be some truth. The very best of the daily papers seldom speak the whole truth, whether out of deference to advertisers, or for even less creditable motives.

Turn to the law. It surely has not escaped your attention that the spirit of the law has changed. Law has come to be merely another form of business. That splendid calling among human pursuits has been prostituted to the base purposes of scheming corporations. How many successful lawyers are not at the nod and beck of corporations, to find loopholes for its evasion rather than the real meaning of the law? What happened in Philadelphia when the Mayor of the city wanted counsel to help him in casting out the plunderers? He couldn't find a lawyer to give him competent advice without going outside of the city.

What shall we say of political life? What is our politics today but commercialism carried to an extreme? The utterance of a New York politician, that he was in business for his own pocket all the time, is too true of many influential leaders. And the appalling thing about it is that those who are in the midst of this political corruption seem to be utterly unconscious of the spirit of it. Our members of congress traveling on passes, never paying for the sleeping-car which they use, never paying for express matter, never paying for telephone, seem unaware of the gravity of their acts. Why do they have these advantages? Let current history in State and Nation answer this question.

Our diplomacy too, is almost wholly dominated by commercialism. When did Japan and Russia stop fighting? When the bankers said there was no more money for them. Are you afraid that France and Germany will fight today? They may. There may be war between France and Germany but I do not think so. I think the bankers will see to that. Our relations to the Spanish-American states are

dominated by commercialism. Venezuela and Panama are typical instances.

Since the very diplomacy of the country is dominated by the commercial spirit, is it any wonder that business is dominated by it? "Business is business," people are fond of reminding us. That is why our insurance companies had to be investigated; that is why our banking business in this State may have to be investigated. But you ask, "Do you expect men to do business for their health?" Yes, I do. I believe that a man who is in business is there for something more than to pile up money. Until this high obligation of the business man to observe the golden rule is realized we shall have strikes and rumors of strikes. Business is not business, business ought not to be business, but honor and integrity and responsibility and until it becomes different we shall have wars and rumors of wars.

The commercial spirit has permeated our education to an appalling extent. There are two points of view from which one can regard the modern movement toward the elective system of education. So far as the movement toward electives means appealing to the human spirit by all means, it is good. But so far as the elective system is based upon pure utilitarian motives, it is vicious. Incidentally, the commercial value of the so-called commercial subjects has been entirely over-estimated. The spirit that would direct the young to education for commercial purposes, has brought this commercialism into our lives. The fathers are at fault. Boys have thought they must study something for "practical" use. I should like to pay my respects to that term. What, pray, is practical?

The commercial system has dominated our sports. What have the papers been full of these last months but sad experiences of commercialism? The college boys and the school boys of America have got into the position where they cannot go out and play a game of football unless they ask how much they are to get out of it. We have lost out of our American life the ability to play a game for the game's



sake. The game is for those who play it and not for the spectators. So I say that our law and our literature, our politics and our diplomacy, our education and our sports, seem to have the slimy hand of this creature, commercialism, throttling them.

Now, when we come to the Church, made up as it is of men and women, lawyers and politicians, students and those who play, it would not be a strange thing if here also were to be found some commercialism. (1) Is there to be found today in the Church as an organization the spirit of commercialism? (2) Is the spirit of commercialism a dominant spirit in the men and women who make up the Church? Those are different questions. I think we shall have to admit that in the Church there is to be found today a spirit of commercialism. How shall we determine it? In the average church, the importance of a member is based upon his money. This may be because he has done some good things with it. But I am inclined to think that the importance of any member of the church is quite often determined by the amount of his contribution. Then there is another form of commercialism which shows itself in the Church. In some places you can go into the pulpit and just draw a map of the financial standing of the members, by the pews they occupy. There is another thing that I hesitate to suggest because I may be wrong about it. But I sometimes have felt a little false ring about this "millions for missions" watchword. Is it a cry for the Master, or for a self-glorification? I think sometimes that the simple presentation of the need to those who want to meet it, would please Him better than the battle cries we invent. This spirit is seen again in the way we look at rich churches as a source of pride in the denomination. I suppose too there are such things as muzzled pulpits. A strong pastor recently said, "When I go up to my pulpit and talk theological heterodoxy my people like it, but when I talk social heterodoxy, the obligation of the rich to the poor, they say, 'The old man's at it again.'"

2. How far is the spirit of commercialism dominant in the men and women in the pews and in the pulpits? I have noticed that even ministers usually go where the salary is higher. It may mean, to be sure, larger opportunities, but it is passing strange that it should always happen so. You and I, preachers and teachers, can be better than we are in that regard. It is a great calamity when a minister is infected by commercialism. The leaders must have clean hands and pure hearts, if the people are to follow them. If you go to leading churches, so-called, you will find that their leading members are often representatives of commercialism in the world. These commercial leaders are gladly welcomed, not as penitents, but as standard-bearers of the church. A negative proof, saddest of all, of commercialism is the absence in most of the churches of the working people. They may be all wrong. They may misjudge us. But somehow most of them are outside of the church, thinking that it is dominated by the commercial spirit.

The great natural cause of the rise of this spirit is the immense increase of the resources of civilization in our day. The mines have been pouring out gold and silver; granaries are groaning with rich harvests; inventions of steam and electricity have multiplied the resources of the world. The captains of industry have used these new inventions to enable them to take such a share of the world's wealth as history has never seen; they have taken more than their just share. It is not strange that men try to lay up a big store of manna to last beyond their times, and that therefore a stench rises in the nostrils of the Almighty. We are the creatures of the conditions under which we live. The evil lies in the spirit of man, rather than in the accumulation of capital and goods tending to the welfare of humanity. It is only bad when carried to an extreme; nor is it at all new in its essential manifestation. It is as old as the New Testament and, I suspect, as old as the Old Testament. Men in all ages have made haste to be rich and thereby have fallen into a snare.

The spirit of commercialism is not a characteristic of those alone who succeed in piling up great wealth; it is just as vicious in those who do not succeed. It is not confined to America.

There are signs of the end of the reign of the commercial spirit. It is a significant fact that you cannot find one to defend the commercial craze. We try to get away from it. We have become conscious of it as evil. The press gives its space freely to condemnation of this spirit. By the very fact of throwing in the light we are bringing the remedy near. Carnegie's declaration, "To die rich is to die disgraced," shows that there is a better thought coming. Another indication of the passing of the reign of commercialism is the socialistic movement. Does that word make you shiver? I am rather afraid of it myself. It is a remedy for the disease which is a little worse than the disease. There is however a great truth there. My heart is thrilled by what these socialists really aim at; not their methods, but their ideals. Do you know we cannot get along without a feeling of responsibility for others. The good thing in socialism is this longing to help one another. The spirit of commercialism is hastening to its end. The great problem before the Church today is not how it shall save others, but how it shall save itself by being worthy of preservation. We need not be afraid that God cannot do the work without us. Our highest service is to co-operate with God, in saving the world. He can accomplish his work without the church, if need be.

Where are remedies for commercialism? How are we to cure it? I think it belongs to the preachers and the teachers to prescribe. Preachers, by precept as well as by example, must teach the better way. The common people have always heard the Master gladly. They do today. They will hear his message delivered in his spirit. Make a place for the poor people to come.

But my great hope is in education as the potent cure, higher education for the leaders, and better training for all. You will say, "Education does not make a man good." I

know that very well. It is a very significant fact that not one of the original great exponents of the commercial spirit had a higher education. There is now a second generation with education but the evil arose not among the educated, but among those of limited vision. They keep on heaping up money because after forty or fifty years they cannot do anything else. College students are rarely attracted by the commercial ideal. "To be a money-making man first and a useful man second will not satisfy me," writes a recent graduate. Instances like this could be multiplied. College students and thoroughly trained men educated in the "old-fashioned" college, are not much under the way of this evil. And so we find examples of educated men who count not their lives dear unto themselves, in preaching from the pulpit and in living in the pew true and lofty ideals. This is a day of high demands upon the minister. Who would enlist in the army, if there were not battles to fight? The solution of this and of the other problems of our generation will be found in following closely in the footsteps of that Master of life, who knows what is in man. May God give us all the spirit of the Master that will get at these problems from his point of view and will solve them with his wisdom.

---

## THE PROBLEM OF CHURCH FEDERATION.

REV. WALLACE MACMULLEN, D. D.

Every lover of unity has had his heart gladdened by recent great events. The practical union of the denominational leaders in foreign fields to reduce friction and increase power in their attacks on the strongholds of heathenism, has been almost, if not quite, matched in significance and value by happenings near at hand. In Canada there has been formulated a plan for the union of the Presbyterians, Methodists, and Congregationalists, by which these bodies will give way to The United Church of Canada. This plan is to be sub-

mitted to the governing bodies of the churches involved, and then to the people for final ratification. The prospects for its adoption are bright. For twenty-five years Canada has taken the initiative in union movements and now fitly crowns her past achievements by actually proposing an organic union between churches which in their history have had contacts with each other other than friendly. They have proposed a creed simple enough and roomy enough to accommodate warring theologies and an administrative plan which will, it is thought, satisfy the champions of widely diverse systems of government. "This is the Lord's doing and is marvelous in our eyes." On this side the line we have not dreamed as yet of letting even our faith, much less our practice, soar into regions so exalted, yet the same spirit is working among us and our salvation from the evils of division may be nearer than we dream, and the union of Christendom may be the beautiful triumph of the Twentieth Century. If we can not as yet discuss church union because it seems a waste of breath, we can discuss in a hopeful, believing way "church federation."

The recent gathering at Carnegie Hall, New York, in which the representatives of thirty denominations resolved, by a vote of 500 to 1, to form a Federal Council will be regarded in coming Christian history, not only as a memorable gathering of unusual interest but as the divinely planned starting point of a new development of the Kingdom, the liberating touch by which unused and unsuspected forces were sent circling through the world. The fact that brotherhood, kindly and generous, is one of the dominating notes of the music of our day, is seen not only in the unanimous action of this conference but in the comments upon its action by those from whom hostile criticism might have been expected. The *Christian Register* of Boston declared that it marked a great advance and that the exclusion of the Unitarians was of small moment compared with the union of Calvinists and Armenians. The *Universalist Leader* said

"even though our own church is at present omitted from the list, we hail the movement as one of the most promising of the age." In the *Catholic Mirror* of Baltimore, a paper which is supposed to represent the views of Cardinal Gibbons, a writer said, "We believe that if ever church unity is to be visibly attained, even in a moderate degree, it will be brought about under some such form as this great conference in New York has assumed. Let us be done with the Gospel of hate, the impugning of motives, the cruel annoyance and relentless persecution of former days." Amen!

What do we mean by Church Federation? We do not mean uniformity of government. Run through political history and note the forms of government which have obtained among men—despotism, oligarchy, monarchy limited and absolute, democracy—they have all held sway and do now and men have never yet agreed as to the form which is final and ideal.

Said Tennyson:

"Ah God for a man with heart, head, hand,  
Like some of the simple great ones gone  
For ever and ever by,  
One still strong man in a blatant land,  
Whatever they call him, what care I,  
Aristocrat, democrat, autocrat—one  
Who can rule and dare not lie."

By which is meant not that the form of a government is a matter of indifference but a matter subordinate and that any form is legitimate which secures the ends for which government exists. Nations must decide their own form of rule or endure that which they are not yet fitted to change. It depends on the origin of races, their temperament, their inheritance, their historical crises. We may hope for a "parliament of man, a federation of the world" but not for its political oneness. Well, when men get Christian, they are not de-naturalized. Their personal independence or their intellectual habits persist and they are as sure to have their views about

the best forms of church rule as of state rule. Varieties of ecclesiastical government are the necessary accompaniments of varieties of political government. And, if there had never been any theological and spiritual reasons for breaking away from the control of Rome, there would undoubtedly have been division and the development of various forms of church government because of the changes of political form so characteristic of the modern world. Nor do we mean uniform belief. History is very clear upon this—that attempts to secure uniformity of belief by pressure of authority have been the roots out of which divisions have grown. Men may agree in their opinions but cannot be forced into such agreement unless they neglect to think, surrender their rights, or are insincere for the sake of peace. They tried it at the Council of Nice and drove Arius into exile and forced his followers, through fear, to soil their own souls by denying their convictions. They made a good creed which could not be spared from the treasures of the church, but it was crippled in its service to the cause of truth by the anathemas which weighed it down. If they could only have had the conciliatory temper of the Apostolic Council which dreaded division and was determined upon federation, the violence would have gone out of their debates, bitterness out of their hearts, and curses out of their creed. To saddle human inquiry with a false application of a political principle, to cause men to agree to the notion that truth can be determined by a majority vote was to do age-long damage to the truth itself. It was a heavy price to pay for a theological triumph and a surface peace. At Chalcedon they continued the process and made other rents and divisions in the body of Christ. And so in council after council, in the weary history of the church wrangling, useful truth has been made into galling fetters by ecclesiastical authority.

That which is tampered with in any forced uniformity of polity or belief is fundamental to the soul and sacred—liberty. It must not be interfered with. It cannot be ultimately

denied. It must not be surrendered save at the bidding of love. Rome refused to give it play and the unity of Western Christendom was shattered. The Reformers forgetting their own protests and claims set narrow bounds for it and Protestantism broke into innumerable sects. Every separate fragment of Protestantism is an insistence upon the idea that liberty of thought and worship is an inalienable right. That which is thus affirmed in the very existence of the Protestant world will not be denied in the interests of union. Nor is any compromise of liberty necessary. In Webster's famous speech he denied that liberty and union were alternatives and repudiated the policy which would sacrifice one in order to retain the other. "Liberty and union" is the true national ideal. That was sound policy for the nation. It is equally sound for the Church. The union which will ultimately come will be in happy alliance with liberty and will defend it.

This being agreed upon—that liberty is sacred—something important follows and it must be prominent in any federation which we devise. If we are not to destroy the differences which represent the convictions of free souls we are to give them frank and cordial recognition. The denominations from whom we differ have their rights and their values. To acknowledge mutual rights is comparatively easy; that measure of justice is part of our breeding. But to cordially, heartily proclaim the value to the world and to God of those from whom we differ ordinarily makes quite a draft upon our Christian courtesy and perhaps strains it a little. And yet such an admission is only a bit of common honesty forced from us, if we are reluctant about it, by the facts of history. All the denominations have served God in the fields of truth and life; have said things and done things in the interests of the Kingdom for which we, all of us together, ought to be thankful. If we are not then our vision is dim or our faith in the Master's rule very uncertain, or our mantle of Christian charity so thin as to be useless to shivering souls. Frank recognition of the value of all the Christian bodies, of



their rights and of the courtesies due them—if we can't have that we can't have a federation which will be comfortable. Perhaps we think we have that already but we haven't. There are still lurking jealousies of each other which need to be killed and bits of denominational pride which swell into arrogance, and feelings of scorn which are un-Christlike, and failures in courtesy which are not decent. A general interchange of pulpits is impossible as yet and letters of dismissal and recommendation are not given by some churches to others with a different denominational label on them. And yet the churches who refuse that courtesy will, in the exigencies of debate, blandly admit the Christian equality of all those they discriminate against. There is plenty of room for improvement in this matter. All of us, I fancy, even though we feel here and now the glow of brotherly love, might by a little rummaging discover some roots of bitterness which ought to be dragged out.

And then besides the good manners which are demanded by truth we mean a common-sense subordination of our differences and an exaltation in the eyes of men and for the glory of God of our agreements. We are all joint-holders of essential truth. If we ever had a monopoly of any particular aspect of truth, the monopoly was taken from us long ago. All denominational patents on special truths ran out some years since. Don't let us pretend any longer that we are sole owners or even trustees. We are not. In the mercy of God we have been allowed to polish one of the facets of truth, but the jewel with all its flashing surfaces and heart of glory is the property of the Church universal. And federation also means the co-operation of our forces in the realms of service wherever possible for the spread of the Kingdom without regard to denominational glory. Is such federation desirable? Who doubts it? It may be true that harmony is made up of discords. That I believe is a musical truth, which proves that discords have their value but proves too that in order to show their value and be true to their function

they must come together. Wrangling is not edifying. They had it in the apostles' day. We are not to fancy that divisions in the Church are modern novelties. They are not. Indignantly Paul rebuked the Corinthians for their factions. How dare they forget their supreme allegiance? "Is Christ divided? Was Paul crucified for you?" They had at Jerusalem a Council to settle disputes which threatened to split the Church. So persuaded were both Peter and Paul of the dangers of division and of the vital need of the federation of conflicting parties that they were each willing to surrender some of their particular views in the interests of federation and at the bidding of love. Continued division would have been disastrous. Even now modern critics find in that sharp contention of the Apostolic days material out of which they build their theories as to the late origin of the New Testament, forging the tools with which they loosen the foundations of our faith in the hot fires of that early bitterness.

Varieties of truth and method are not the things over which to mourn. These have probably enriched the church. But contention and competition have seriously damaged her. The foreign missionaries felt it years ago and agreed upon a division of territory. A competitive Christianity makes them ridiculous and perplexing in the eyes of the heathen world. At home, especially on the frontier and in smaller villages, we have been seriously wounded by the same folly. Much of it is recklessly wasteful of men and money and some of it is unspeakably wicked. And it is still going on. I know a church in a certain city which was deliberately built, in spite of all protest, next door to a church of another denomination which was doing good work for the community. And know of another similar instance in a foreign field. We are in crying need of a federation which will make such things more difficult, if not impossible.

And how eminently desirable it is to have a federated body, representative of Protestant America, to speak in words powerful because of the volume of Christian life back of them, on

the great problems of the day, social and political, in which righteousness is involved. The Non-Conformist conscience of England is a real force in England's life. It is the organized voice of the free churches promptly and effectively raised in warning or protest in any ethical emergency. More powerful still would be the words of a great Federal Council, constituted as planned, on problems of divorce, Sabbath desecration, child labor, political misrule and commercial crookedness. Such speech accompanied by plans to give it effect might easily be a potent force for righteousness.

Is such federation possible? Why not? Differences of opinion or custom are no barriers. We are one in feeling and if we are one in spirit the things in which we differ must no longer be allowed to impertinently thrust themselves into ugly prominence and separate us. When a nation is threatened with invasion the regiments which hurry to its defense have varying political views, represent varying social grades, are of varying personal habits, but they all alike thrill and glow at sight of the same flag. They wouldn't define patriotism in the same terms but they all have the same patriotic passion.

"Country" may be "a shape of each man's mind  
Sacred from definition"—

No matter about the peculiarity of it, so long as it

"Makes us eagle-natured, fit to dare  
Life's nobler spaces and untarnished air."

Brunetiere said there is no such thing as an American—what we call an American is an Amalgam of many nationalities. But he is wrong; there is such a thing as an American. However diverse the elements which have been fused on these shores, the fusing has been so effectually done as to produce a citizenship intensely and passionately American. Now there is such a thing as patriotism in the Kingdom of God and whatever our ecclesiastical origin, our devotional peculiarities, our doctrinal shibboleths, we all glow in the fires of that patriotism and get our deepest thrill, not in

thinking of some little denominational victory, but of the universal triumphs of the Kingdom. It is not a spirit we need to develop. We have it and only need to do its bidding.

And is not this our problem: How to be so dominated by this spirit which unites us as to welcome in the prosecution of the business of the Kingdom the things which divide us? Not tolerate them but welcome them. We ought by this time to be well out of the temper of grudging toleration and well into the temper of brotherly love. Lord Stanhope speaking for the dissenters at the beginning of the last century said, "Time was when they pleaded for toleration as a boon, now they demand it as a right, but the time is coming when they will spurn it as an insult." None of us cares for mere toleration. It's cold comfort. It's a miserly gift. We take it for granted now that what we represent as denominations is of value to God and has its place in the business of the Kingdom and is to be welcomed by our brothers. That doesn't mean that we are to adopt each other's specialties. We may not be able to do that. But that in our federation, without any compromise in things we deem essential, we comprehensively include in our courteous greetings and in our scheme of world-wide work the specialties for which we denominationally stand sponsor. Canon Henson has entered a plea in England for an Established Church which shall recognize and include all non-conformists. That's broad enough. It is the repetition of a proposal which James Martineau made long ago. We propose, not an established church, but a federation of free churches which shall combine forces and utilize both the common life and the peculiar treasures which have been developed in denominational bodies. In the Carnegie Hall conference nobody found a barrier to such federation. Nobody suggested there was such a barrier. Only one voted against the plan of federation proposed. And he not because he thought the plan was not feasible but because it didn't federate enough. He wanted it broader. It is all quite possible. Up in Canada they even

think it possible to bring about organic union. They are just about twenty-five years ahead of us.

All we need is a sufficient motive. And we have the motive, have felt its pull, have declared its sufficiency, know that our denominationalisms must surrender to it. It is consecration to service—the service of Him we adore and of those for whom He died. Some day we may have our joint convocation to settle the essentials of our common Christian faith. We may build a creed simple enough to be understood by those who are not theologians, strong enough to bear all the weight of the world's need and hope, broad enough to allow free play to every restless intellect. But we are not ready for that attempt yet. The necessity for it is not clear. The emphasis just now is on things vital, not on things intellectual. It is quite possible for an earnest Christian to have a muddled brain and be hazy on points of doctrine. It is quite easy to unite in proclaiming the truths which kindle our love and throb at the heart of our service. God in Christ, His love in Christ, His life in Christ. These are the facts needed by men. We may vary in our statements of them. But if we can agree as to our point of attack, if we can lodge these mighty facts in human souls, if we can save men for God our differences of statement or method will not matter much. Are we doing the work assigned us? This is the pressing question. An official letter from a Protestant body of Christians, a letter in connection with the Inter-Church Conference, refused to practice pulpit fellowship with those who occupied different doctrinal positions and refused to take part in the Conference on the ground that "it ignored denominational lines and sought union without unity." That was the exact opposite of the truth. It sought unity without union. It had unity in the Spirit. It respected denominational lines and invited all denominations to be not provincial but universal in their sympathies and aims. In the presence of world needs, its sin and sorrow, denominational debates are uninteresting. Said Ruskin, "The moment we can agree as to anything that should be done, good or kind (and who

but fools couldn't) then do it; push at it together, you can't quarrel in a side by side push; but the moment that even the best men stop pushing and begin talking, they mistake their pugnacity for piety, and it's all over."

Let us then federate in hearty love for better service. Endorse the Federal Council. Get local unions. Pursue and fight sin in all its strongholds,—political, industrial, commercial, social, personal. Nothing human lies outside our province. All need appeals to us. All we possess makes us debtors. All souls are dear to God. Let us unite to reach the last man. Co-operative evangelism, co-operative missions, co-operative attacks upon entrenched wrong—what visions the ideas call up. When we let trifles dwindle and keep the fundamentals in view, when we combine our faith and our forces not to exalt ourselves but to widen the territories of the Kingdom, we will indeed move "like a mighty army" and the "gates of Hell will not prevail" against us. A thoroughly united Church will be "bright as the sun, fair as the moon, terrible as an army with banners."

---

## THE PROBLEM OF AUTHORITY IN THE RELIGIOUS LIFE.

REV. PAUL M. STRAYER.

### I. Place of Authority in Modern Life.

It is a paradox; but what this practical age of freedom most wants is a religion of authority. Men are seeking a religion that commands, and is obeyed because its commands are right and true and just. They are seeking an authority which is backed by their own higher self. It cannot be rested in a church court, or even in a book. These may reinforce it, but it must make its appeal to the reason and conscience, before whose bar indeed every external authority has to stand and be judged. Its imperative must find a response in men's own souls. It must be supreme on the

ground that their own inner self recognizes that it is the one thing worthy to be believed. This is a fact-craving age. Men are possessed by a passion for reality. They cannot be coerced by what they feel to be foreign to themselves. And it is a religious age. We only defeat the highest aims of Christianity when we call men irreligious who do not bow to an authority which does not justify itself in the way it lays hold of their own conscience.

The modern man will not believe in dogmas that have no place in life and in teachings that do not ring true to experience; much less will he force himself to "experience a doctrine," as religious souls once tried to do. But men today want to know the truth, for the truth makes them free. Religious authority ought to coincide with liberty. For religion is within us, not without us; it is what we are. The religious life is but the expression of our own best selves. This is perfectly illustrated in the teachings of Jesus. He spoke with authority—not with the legalistic imperative of the scribes, but with the categorical imperative of duty. He did not seek to convince men by argument but by securing affirmation from their own souls. He pointed out the sacredness of the ought, the divinity of conscience and the imperiousness of love. His authority is the authority that inheres in right and cannot be contested because the soul perceives that the teaching is true and that the teacher is sent from God.

## II. Christianity and Other Religions.

The problem of authority involves the question of missions. If the soul makes its own approach to God, and chooses for itself what is true and what is false, what right has the Christian to send out missionaries and make proselytes from those who worship God after their own way? There is much in vogue a sentimental spirit which says that one man's beliefs are as good as another's, that any man's religion is good enough for him, and that it is a species of impertinence for the West to send missionaries to the ancient

civilizations of the East. The brotherhood of nations allows us to send our educational and industrial and social and medical institutions, indeed the larger need of humanity justifies us in insisting on the "open door," but—it is said—we must not interfere with their religion. This is an actual problem in the Church today. There are those who give up the idea of authority in religion altogether.

The missionary authority of Christianity may be based on scientific grounds. There is the same reason for evangelizing Asia and Africa as for interfering with their educational and industrial and social customs. We give them our culture, our inventions, our medical science because experience proves them better than theirs and for the same reason they receive them. This is "the white man's burden." And if the western view of God and duty and destiny is of more value for religious life than the eastern, we are under the same moral obligation to teach them our religion. This also is "the white man's burden." The world's deepest questions are: "Is there a God? What ought I to do? If I have done wrong, how can I get right? Does death end all?" Men have asked these questions with pitiful reiteration, and still ask them. We have had many answers. Jesus Christ answers them too. And if his answers are true and satisfying, humanity imposes upon us the responsibility to give them to those who know them not. It is a scientific intellectual necessity to teach what is true. And if Christ's view of God is the truth about God and his law of brotherhood will simplify and beautify human relations, it is a scientific religious necessity that all men should know Christ. The man who says, "Hands off! The Asiatic is religious too! Leave him to his religion!" is sentimental and unscientific.

The modern apologetic for missions rests on history and experience. In so far as a man believes his religion is best, in so far as it lays hold of his life, he must be missionary; and the genuineness of his faith justifies his zeal. This applies to the Buddhist as well as the Christian. For myself,



I find in Christ the supreme revelation of God, and trust the appeal to history and experience for evidence of the value of Christ's teachings in making character. But whatever their verdict, let us not be sentimental. If eastern religions are better than ours, the East must evangelize us; if western religions are better than theirs, we must evangelize them. There is no escaping that conclusion. It is the only scientific solution of the missionary problem. Let the fit survive.

### III. What authorities shall we Christians accept?

First, the authority of the Bible. For the Bible is a book of religion. It is not a book about religion, not a collection of opinions on theological questions. It is to the religious man what the law records are to the lawyer: a repository of experiences, a history of precedents. It preserves for us the experiences of the most religious people of the world. These are real men described here and saintly men. We are traveling the same way they traveled. What helped them to live godly lives will help us. Here are preserved the words of Jesus which point out the way to God and tell the truth about God; and the life of Jesus which shows us the Father. The authority of the Bible is not grounded upon the edict of the Church, but is self-evidencing. And the theory of biblical infallibility is itself a memorial of the way the Scriptures have found men out, and taken hold of their experience, and moulded their lives. The Bible is its own authority because these Scriptures interpret for our experience the voice of God to other human souls, and because the world's heart has found no loftier aspirations after God and no diviner way to live than are here portrayed.

Second, the authority of the church as expressed in its creeds and recorded in its history. For religious beliefs are never the product of mere speculation. They have some real relation to experience. One believes about God somewhat that he has experienced in God's world. So that the church's creeds and history are a partial index of the experiences of humanity. "Generation after generation, a mighty

power has gripped men, and the system of doctrine," says Prof. Coe, "is a stammering effort to testify to it." The creeds are therefore to be taken as authority in so far as they interpret the voice of God to past ages.

Third, the authority of our own present experience, the authority of our own divinely given sense of right, the voice of God to our own individual soul. This is the authority possessed alike by the ignorant pagan and most christian Christian; the light that "lighteth every man coming into the world;" that inward authority to which Paul appealed when he said, "I live, yet not I, but Christ liveth in me."

#### IV. The Supremacy of the Spirit.

This appeal to experience is but taking account of the presence and efficiency of the Holy Spirit. It grows out of the great Christian truth that religion is an affair of the spirit. It recognizes the promise of Christ that the Spirit shall guide into all truth. This was the appeal made by John, "It is the Spirit that beareth witness;" and by Paul, "The Spirit himself beareth witness with our spirit." And Jesus appeals to men's experience out of his own: "I speak the things which I have seen with my Father,"—what he had experienced in his own soul, what he had seen and heard and felt. And he risks his case upon men's own inner sense of truth and right: "If I say truth, why do ye not believe me?" He rests his authority not upon any personal claims or exceptional prerogative, but upon the witness of God's Spirit to man's that what he said is true. He demands assent to no doctrines which do not find response in the normal and child-like human soul—"if it is true, why do ye not believe me?" And it is the most pathetic thing in the life of Jesus that he had to turn from the appeal to the spirit and conscience and reason, and point to his works. There is infinite pathos in the Master's voice when at the very end he said to his disciples: If ye cannot believe the testimony of your spirits, believe your eyes; believe me, if only for the work's sake.

But is every man a law unto himself? Is the source of authority in the individual soul? Certainly not! The source of authority is eternally in God. He is absolute because he is absolutely right. The Bible is an authority because it interprets God to us. The Church is an authority because it interprets God in the experience of Christians. But every external authority must after all be evaluated and interpreted by the soul; the supreme interpreter of God to the soul of man is the man's soul. The seat of authority therefore is in the individual soul, but its source is God. It is just this great principle that Jesus announces: "Ye shall know the truth and the truth shall make you free." But bear in mind the condition upon which alone we may be free. "If ye abide in my word," (that is, if you make use of external authority and keep my commandments and live according to my ideals and are downright honest with your own souls), "ye shall know the truth, and the truth shall make you free;" if you live as sons of God ought to live, and I have shown you how, "ye shall be free indeed," even as sons of God are free. Truth is perceived only as one is true. Spinoza says: "The evidence of a great intellect is not to be able to prove truth, but to know that the true is true." And the ability to know that the true is true comes only to those who live truly; the power to distinguish between right and wrong belongs to those who do right.

But is not this arguing in a circle; man must trust his own free spirit, but his spirit cannot be trusted unless it is true? So Jesus argues: If ye are obedient to the truth I have taught you, ye shall know the truth for yourselves and the truth shall make you free. That is, one must obey if he would be free. This is arguing in a circle, if you please, but the circumference embraces the laws of the universe. The argument rests not on the New Testament or the Old, but on the oldest testament which is the nature of things as they are. The soul comes to its freedom by obedience. The soul keeps its power to decide for itself what is right, only as it is

obedient to what it already perceives to be right. Before an objective revelation was given, man had to test his spiritual sense by his spiritual sense; he learned by experience, measuring the new choice of his soul by the former choices of his soul and their total effect upon his inner life. The sense of wrongness or of rightness, which followed a moral act, was his guide for the next. But we have history to place beside experience as our guide; and we have a norm, a standard of spiritual experience which the Christian world accepts—the life of Jesus. Humanity at its best recognizes his authority, and for the very reason that he realizes in himself all of man's finest experiences. We test our sovereign spirits by his, for in coming to him we come to ourselves; obedience to him is but self-expression in its highest form; his words are but the utterance of what we most deeply are; loyalty to him is but fidelity to our own best selves.

#### V. Application of the Test of Experience.

The power of the preacher depends on the persuasiveness of his appeal. His effectiveness depends upon his reasonableness. And his problem is to persuade men to obey Christ as their authority, to lead them to believe that he came to fulfill life and that only as they follow him do they truly live, and only as they walk in his way do they find rest and freedom and joy to their souls. Modern men are reasonable; they are not slow to perceive the truth if it is brought home to them in terms of experience. They are eager for knowledge that will simplify life and make it more livable, more satisfying. What is the method of appeal that wins? How can we get the modern man to take Christ as his authority, in business, in public and private life, in all his affairs? Archimedes said, "Give me a fulcrum and I can lift the world." And when you can get your lever of reason on the fulcrum of a man's own experience you can move his soul.

Let me illustrate with regard to this very question of Christ's authority in the moral realm. The Christian holds

to the belief that Christ is the supreme revelation of God and as such has a right to command men. The preacher's task is to convince the unbeliever of Christ's lordship, and the man who does not obey Christ is a practical unbeliever. Let us start with this statement in the prologue of the fourth Gospel: "In him was life and the life was the light of men." We cannot proceed thus: "The Bible is inspired. This is in the Bible. Therefore it is so." For the unbeliever will not accept our presupposition. And the faithless disciple will not be moved by this appeal to inspiration; if the personality of Christ does not lay hold of his imagination and compel obedience, a doctrine will not. But our business is to convince him that the life of Christ is the light of men.

What is light? We have no adequate definition but we have this fact—and a fact is better than a definition: light is what makes things visible. By no dialectic can we prove that light makes things visible. Light must be perceived. We cannot convince one who closes his eyes and does not want to believe. But let him open his eyes and see.

If he believes himself, if he trusts his own faculties, he will be convinced. This is the appeal to experience. And the soul of men must perceive for itself that Christ is the light of the soul to make visible the things of religion—God and duty and destiny. Christ claims to show us the Father and Christianity rests on that mighty claim. And the truth of that claim rests on history and experience.

We appeal first then to history: Jesus Christ went about doing good. He came to seek and to save that which was lost. He did the work of a physician; thus saving men's bodies. He cast out demons of insanity and melancholia, anxiety and discontent; thus saving the mind. He was the brother of sinners, turning them from sin by his sympathy and trust; thus saving the soul. Now the work of a Saviour is the necessary supplement of the work of a Creator; he who creates must also seek to save. We see therefore in the saving work of Christ but the fulfillment of the creative activity

of God. This and much more is the Christ of history. Now turn to experience: What does the human soul desire in God? What kind of God do you long for in your best moments? What have your most sacred experiences shown God to be? And how does your loftiest thought of God tally with the Christ of history? How does the Christ of history correspond with the God of experience? If God were manifest in flesh, could you conceive of him as being different from Jesus? If God were to make a supreme revelation of himself in man, what more could he manifest than we see in Christ?

We have seen that Christ's saving ministry but fulfills God's creative work. Do we not see in Christ also something of the holiness and justice and wisdom and forgivingness and faithfulness and providence of God—not all of it, but something of it, enough to show us the Father? What more could you desire in God than you see in Christ, save that in God these attributes are continued to infinity? When in the secret of your soul you build your God, does he not take the form of the Son of Man? If then the Christ of history brings to your soul a God who satisfies its own experience, he is for you the light that shows you God, he is authority for your soul. If you do not perceive in your own soul that Christ makes the unseen God visible, that he answers your questions about God in such way as to satisfy you, I cannot prove it to you. But I can tell my experience. What is God like? It seems to me he must be somewhat like Christ. Christ has for my religious experience the value of God. And if this be true for you, if you look upon the life of Christ and in its light behold God, then to accept Christ as Lord and Master is to be true to your own soul; to reject him is to be false to yourself.

The appeal to experience makes preaching irresistible. For the preacher can follow his master in saying, "If Christ speak truth, why do you not believe him? If he be true, why do you not obey him? If to your experience Christ is God-

like, but you do not accept him as Lord ; if your heart says his life is true and your reason says his words are true, but you do not obey him ; then you deny not him only but yourself. *You say you are a lie.* Your will says that is false which your soul says is true. This is the sin against the Holy Spirit, which is unpardonable because incurable. For you deliberately choose evil as your good and good as your evil. You are destroying the fidelity of your moral judgments. If you recognize in your soul that Christ's life is good and his words are true, then to refuse to receive him as Lord and Master is intellectual and moral suicide. It is to know the light and choose darkness. And no hell is deeper than that."

Such an appeal has power. Thus Christ offered himself to the men of his day: "If I say truth, why do ye not believe me?" So he must be offered to the men of this day, and the preacher must trust the souls of his hearers as Jesus did and he safely may. For Christ is the light of the soul in the complex life of today as when society was simple ; he is the light of an industrial age, as well as of a pastoral or agricultural age. Christ is the Saviour of the twentieth century man at the head of a trust or a labor union, as well as of the fifth century monk in his cell. He must stand before the modern man and be accepted or rejected by the soul of every man at the peril of every man's soul. And if the preacher speaks out of his own experience to the experience of his hearers. giving reality and reasonableness to his appeal, he may commit his cause to the reason of all honest men. Only let men be honest with themselves and they will take Christ as Lord,

The authority of the preacher is no longer that of his office but of his message. His work is increasingly difficult, for he must know not only Scripture and the history of the church, but he must know life. He must live deeply himself. He must have an experience of immediate personal contact with God, perceiving in his own soul the authority of the Holy Spirit bearing witness with his, if he would preach with the

prophet's assurance and power, "Thus saith the Lord." And out of that experience he can guide other men and say to them: Trust your own free spirit, made free by obedience to Christ. "Trust thyself! Every heart vibrates to that iron string." Stand before the bar of your own soul, stripped of casuistry and inclination and subterfuge and beware of that worst hypocrisy which is self-deception. Be downright honest with yourself and obedient to what your soul tells you. When men go down into an old well, they first lower a candle and if the light is dimmed they know there are poison gases below. So, submit every question to the light of your spirit in obedience to God's spirit. If you find an instinctive shrinking back of the soul; if you feel that the sympathies will be dulled and the finer sensibilities numbed, know you that there is something foul and deadly which must be shunned at peril of your life. And know you that the great God has spoken to you in the sanctity of your own soul, and dare not disobey. And may God help you all, when you speak to men!

---

## THE CHURCH AND THE WORKING MAN.

JOHN McDOWELL.

An institution without problems is an institution without opportunities.

Define opportunity in terms of problems and no institution can compare with the church in the greatness of its present opportunity.

The greatness of the problems which confront the church today, consists, First, in their number. Second, in their nature. In the last analysis, all of our modern problems are moral and ethical; they concern human relationships; they are problems in human brotherhood and since brotherhood is at the core of Christianity, these problems are religious, and as such deserve the serious consideration of the church.



Of all the questions before the church today, no one is more important than that suggested by the topic before us this morning, namely—"The Church and the Workingman."

The importance of this question is manifest in many ways.

**FIRST.** By the place given to it on the programs of religious organizations and conventions.

**SECOND.** By the official action taken by the different denominations of our country among them, the Congregationalist, the Episcopalian, Roman Catholic and Presbyterian.

**THIRD.** By the number of books and articles published on the subject in the last five years.

**FOURTH.** By the careful attention given it by our theological seminaries.

**FIFTH.** By the general and genuine interest on the part of labor organizations throughout the land.

It is not too much to say that the future character of civilization depends to a very large degree on the way in which the church meets this problem.

As leaders in the church it behooves us to appreciate its far reaching importance. Ignorance of its significance is fatal and indifference to it is criminal.

"When you are a-going to talk about Democracy," said an observant negro, speaking in a political campaign in Texas, "you better name the brand." This is excellent advice and it should not be restricted to political campaigning in Texas. It applies with equal force to any one who undertakes to discuss the relation of the church to the workingman. Daniel Webster, when asked how he obtained his clear ideas, replied, "By careful attention to definitions."

Careful attention to definitions will be of immense help in dealing with the present question.

What should be the relation of the church to the workingman?

The answer to this question depends—first, on our conception of the church and second on our definition of the workingman.

**FIRST.** What is the Church? By the Church I mean the Christian Church, and in defining the Christian Church I take Jesus Christ as my supreme authority and the New Testament as the only authoritative text-book.

Among the many definitions of the Church found in the New Testament none is more suggestive to my mind than that used by the Apostle Paul so frequently in his letters, namely, "The body of Christ" (See I Cor. xii:27; Eph. i:22, 23; Col. i:18). From this significant figure it is very evident that Paul's conception of the church was not that of a mere formal organization, nor a mere aggregation of individuals, but of a living organism of which Christ is the head, the heart and the soul.

As the body of Christ, the Church is His organic agent in the world, His representative among men. The divinely ordained instrument through which Christ means to accomplish His purpose here on the earth.

The Christian Church as the body of Christ has a three-fold function.

**FIRST.** To manifest His spirit toward God and toward man. The spirit of Christ toward man was marked by sacrifice, service and unfailing love.

**SECOND.** To proclaim the message of Christ from God to men. This message covers all the needs of man's life and offers principles to guide man in his relations to God, to himself and to his fellowmen. The Church needs to grasp the spirit and scope of the message today. It needs to give the world to understand that Christ is "the Light of the World" and therefore the light of every sphere of human activity; the Light of the political world, the industrial world, the commercial world, yes, of the insurance world.

I believe the time has come when the Church should give her members to understand that it is impossible for a Christian man to have Christ in ethics and Adam Smith in economics; impossible for a Christian to have the Golden Rule for private life and the Law of Supply and Demand for his bus-

iness life. The true Christian man has the Golden Rule for both.

**THIRD.** The function of the Church is to do the work of Christ, "to carry on the divine redemptive and reparative work within and upon the hearts, minds, bodies and estates of men."

From my point of view the Christian Church is an instrument rather than an institution. With this conception of the Church in mind, let us now ask who is the workingman about whom we are hearing so much today?

By what standard shall we determine who shall and who shall not be included in this term?

Shall the Church use the word in the exclusive sense, meaning by it a certain class of men in society, namely, the tool users as over against the tool owners; the man who works for wages as over against the man who pays the wages; the employee as over against the employer; the workingman as over against the capitalist?

Or, shall the Church use the word workingman in the inclusive sense, meaning by it the man who works, regardless of the character or reward of his work?

On the surface, this question as to the sense in which the Church shall use the word workingman, may not seem of great importance, but it will not do for us to judge by a surface view. History is likely to repeat itself and there are some things in history which we do not wish to have repeated. Among them I mention the caste or class spirit, based upon purely arbitrary and artificial distinctions. The worst enemy of human progress has been the spirit of caste against which Christianity has an inborn hatred and from which Christianity will ultimately deliver the world.

It will not do for the Church, which represents Christianity, to adopt any policy which gives the slightest encouragement to class distinctions based on economic or social functions. I have no hesitation therefore, in saying that I sincerely believe that if the Church uses the word workingmen at all,

she ought to use it in the inclusive sense and never in the exclusive sense, save for the purpose of social and economic discussion.

In support of this position I appeal: First, to the example of Jesus Christ. Second, to the writings of the apostles. Third, to the charter of the Christian Church. Fourth, to the men, whom we commonly call "the workingman."

FIRST. The example of Jesus Christ. Society had its divisions in His day. Classes were distinguished by economic and social functions just as they are today. Labor organizations existed, for we read of "Ass Drivers' Associations," "Fullers' Unions" and "Fishermen's Clubs." But so far as I know, Jesus Christ never once recognized any of these divisions and distinctions. His message was to men as men, regardless of their position and possession. He invited all men to come to Him. Matt. xi:26. He promised to make his disciples fishers of men. He commanded His apostles to "go into all the world."

Jesus was the friend and helper of all. He had His followers among all ranks of life. His great heart beat in sympathy for everybody. His affection was too great to be focused on a single class. He dealt little with men in the mass. He dealt with men individually. Jesus Christ was no partisan. He never played the roll of a demagogue. He tried to remove class feeling, not to intensify it. Jesus was the friend, neither of the workingman nor of the rich man, as such. The question he put to a man was not—Are you rich? Are you poor? Do you belong to the capitalistic class? or the labor class? but—Are you doing the will of my Father?

He called the poor man as well as the rich man to sacrifice and to service for the sake of others. Jesus Christ was the Son of Man, not the son of a special class of men. Jesus Christ was interested in all men and deeply concerned *with all the interests of men.*

SECOND. The writings of the Apostles.

(1) Paul, like his Master avoided, all class distinctions in his work and in his writings. These are his words to the Galatians, Gal. 3:28, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ." In his letter to the Colossians in the third chapter, eleventh verse, he makes the same affirmation. Writing to the Corinthians, 2 Cor. v:16, he says, "Wherefore henceforth know we no man after the flesh." The old divisions are to be forgotten. Artificial distinctions are to be abolished.

(2) James too, caught the spirit of Christ and discounted class distinctions, based on economic and social grounds. Here are his words, ii:5,10: "Howbeit if ye fulfill the Scripture, Thou shalt love thy neighbor as thyself, ye do well, but if ye have respect to persons ye commit sin, being convicted by the law as transgressors."

**THIRD.** The charter of the Christian Church. By nature the church is a democracy, an institution "of the people, by the people, for the people." Like the great Head, she is in the world to serve rather than be served. She is to serve all men, regardless of economic function or social position. When true to her divine nature the church has a conscious hatred of all inequalities before God and before the law. When true to her divine ideal the Christian Church stands as the champion of "the reign of equal rights," the embodiment of a pure democratic spirit. "A free church in a free country" should be her motto. The Christian Church should know no classes, should be faithful to her own mission and ideal to live and think and act as if she were indeed the Saviour of men. It exists, like its Founder and Head, not to be ministered unto, but to minister and to give its life a ransom for the many. The Christian Church ought to know neither aristocracy nor democracy, but only man. Its concern is neither with capital nor labor, but with men who hold the capital and do the labor. Its work is to save souls, to teach truth, to enforce duty and discipline; in a word to

cause the Kingdom of God which is "a kingdom of righteousness, peace and joy" to come, that His will may be done on earth as in heaven.

The Church must be faithful to its whole mission, fearless in its discipline if it is to win and hold the race.

"The Church, then, will be strong only as it is just, and it will be just and true to its divine nature and function as it deals with men, as men, and not simply as grouped into classes."

Let the master ambition of the Church be to create men with a passion for righteousness and justice and to use all its forces and all its influences to have righteousness and justice realized by every person in every class and in every region of our private and social, our industrial, commercial and national life. The Christian Church must be as incapable of servitude to a majority, as to a monarchy—to the masses as to the classes. She must stand for Jesus Christ, His spirit, His message, His work in the midst of men. Not for any system of industry but for the Christ Spirit. Not for any method of political, of economic—but the Christ motive, *love*.

FOURTH. I appeal to the so-called workingman, in support of the inclusive use of the term.

As I know this man, he is not asking for special consideration on the part of the church or any other organization.

He wants to be treated as a man, and not as a hand or a number, or a cog in the wheel of industry, or a commodity.

He wants the church to recognize the fact that he is first, a man; second, a citizen; third, producer, laborer,—if you please, workingman.

He wants the church to understand: (1) That his nature is the same as that of all other men. He has his joys and his sorrows, his hopes and his disappointments, his victories and his defeats.

(2) That his fundamental needs are the same as those of all other men. His greatest need is life, "the abundant life, given in Christ."

(3) That his ambitions are the same as those of his fellows.

(a) He desires steady work.

(b) He desires sufficient wages to provide for life.

(c) He desires to give his family opportunity for development. Happiness depends on development and development on opportunity.

(d) He desires to own his home.

(4) That his problem is the same as others, how to get his share of that which he helps to produce.

(5) That his enemies are the same in general as those of all other men.

That this is the position of the so-called workingman, let me read from an article by a man who knew workingmen as well as any man in this country, for he was a workingman himself, Samuel M. Jones, better known as "Golden Rule Jones."

He was asked to write an article on American Workingmen and Religion and these are his words:

"The religious condition of the workingmen and all other men is practically the same. Society is a unit. Man is a social being and the fact that one is asked to write an article under the title, American Workingmen and Religion, is one of the evidences that we are not yet free from the most deadly form of skepticism; that is, the unbelief in one's fellows, the evidence of the unbelief being manifest in the suggestiveness of the title, indicating that the idea that men can be dealt with as classes has not yet disappeared from the public mind. I do not accept the class idea at all. In my own life I have been a workingman, a superintendent, a business man, a manufacturer and a manager, and in all of these various relations to society I cannot say that I was anything other than a man, always to a very large extent moved by the same impulses, inspired by the same hope and ambition, and subject to the same disappointments, failures and conflicting emotions."

Here is another workingman's view of the question before us.

The editor of the *Times*: The efforts of the Episcopal church in convention, to reach the "laboring classes," are more than amusing to the average man who belongs to this class. As a member of the so-called laboring class I give the Episcopal church credit for having good motives, but I certainly cannot admire its methods in trying "to reach the laboring class."

The fact of the matter is, the Episcopal church for a long time has been trying by resolutions in convention, both local and national, to reach the laboring classes and in every instance the effort has been strangled at its birth, just as it was last week in our own city. From the laboring man's point of view, it would be a great deal better if those gentlemen in the Episcopal church who are convinced that the laboring classes are alienated from the church, would study carefully the cause of this alienation and proceed quietly to deal with it.

As a laboring man I am frank to say that I frequently laugh, both inwardly and outwardly, when I hear ministers and churchmen talk about "reaching the laboring men." What kind of creatures must we fellows be, that men who want to do good have such a hard task in reaching us; that churches established to help men and women who need help, despair of their efforts and confess to failure. I will admit that part of the difficulty in the problem lies in the laboring men. They are suspicious of the rich and are inclined at times to think the ministers of the church are insincere. Then, too, the life most of us have to live makes it next to impossible for us to think of value except in terms of dollars and cents. We are "materialists" in the deepest sense of the word. Our struggle makes us so. But after admitting all this we still believe that the church (and by the church I mean the organization) is at fault.

In the first place, we find a spirit of exclusiveness in the church. Clothes, not character, as a rule, is a basis of distinction. House, not heart, is the principle of separation.



This spirit of exclusiveness is found in the ministry as well as in the members. A year or two ago, here in our city, when a young minister whose heart was overflowing with love for men and who had special talents in reaching men, entered a movement to reach the laboring classes, he was called off and threatened, if he did not withdraw from the movement, and all because his method was not in line with the old method which let people go it alone, without God and without hope.

This spirit of exclusiveness on the part of the church must go if the church is to reach us. Apostolic succession is all right if it is the right kind, and the right kind is that expressed by the great apostle in these words, "Bear ye one another's burdens and so fulfill the law of Christ."

In the second place, if the Episcopal church would reach the laboring men, let it stop talking and go to work to do it. I have heard of a small boy, who wrote his father that he had been catching rabbits all the week, but had not caught any yet, but expected to catch some next week. You cannot reach us by resolutions—it looks too much like setting the trap in sight of the bird. The man who would catch trout must keep even his shadow out of sight. So the church that would reach the laboring men.

In the third place, if the church would reach the laboring men, it must convince them that Jesus Christ is in the church. When Jesus was here on earth laboring men flocked to Him. They will do so today if the ministers and members of His church show by their lives that Jesus is among them, is in their services, in their songs, in their sermons, in their business, in their politics, in their social life. Let Christ be lifted up in the lives of those who bear His name and the laboring classes will soon be found in the churches. Let the ministers preach Him, live His life of service and sacrifice and it will not be long before the masses as well as the classes will be found in the church.

R. E. D.

Detroit, Nov. 13, 1904.

The general effect of Christ's teaching and human development under its inspiration, says Dr. Lyman Abbott, "is to abolish the class distinction between capitalist and laborer, just as it has abolished other class distinctions."

"The wealth of the church," says Dr. Fairbairn, "lies in the souls it loves and teaches to love. Its function is to enrich their time with the ideals of eternity. Churches composed exclusively of rich or poor mean the reign of the conditions and categories of time within the realm of the eternal."

"A labor church," says the Doctor, "is a creation more of despair than hope; an attempt, as it were, to sanctify an evil rather than to cure it."

The terms "Master and Servant, Capital and Labor, Capitalist and Workingman" denote relations the church ought not to know and should not recognize. To embody such distinctions in her very name is but to run up the flag of surrender. The church carries for all mankind the noblest inheritance of our race, the wealth of divine love and grace, of human faith and hope and devotion, of saintly memory and heroic achievement, and only as she makes the inheritance she carries the possession of all men does she fulfil the end for which she was created."

The following letter by Phillips Brooks to Rev. Reuben Kidner states an ideal for the church:

BOSTON, August 27, 1879.

I will be with you on the evening of the 17th. Please state the subject on which you wish me to speak, as you think best, only don't say anything in it about "workingmen." I like workingmen very much and care for their good, but I have nothing distinct or separate to say to them about religion; nor do I see how it will do any good to treat them as a separate class in this matter in which their needs and duties are just like other men's."

What the Christian Church needs today is not a new system, but more of the fraternal spirit, a more fraternal religion.

A man in Christ ought always and everywhere to be a manly, brotherly, Godly man. Brotherhood is the crying need of the hour.

A Russian philanthropist working on the street one day, was approached by a beggar who stretched out his gaunt hand and with blue lips asked for alms. Quickly the philanthropist felt in his pocket for a coin only to find that he was without purse or coin. Then he took the poor man's hand in his and said: "Do not be angry with me, my brother, I have nothing with me to give." The hungry man's face lighted up, the man raised his bloodshot eyes, the blue lips parted in a smile, as he said: "But you called me brother, that was a great gift." He had been cold, but brotherhood warmed his heart; hungry, but sympathy nourished his soul. And it is this divine relationship of brotherhood that Christ revealed and by it warmed the heart of humanity that the Christian ministry and the Christian Church must understand and practice, if the human race is to be saved and the Christian ideal realized.

"Then let me pray that come it may,  
As come it will for a' that,  
That sense and worth o'er all the earth,  
May bear the grief and a' that,  
For a' that and a' that  
It's coming yet for a' that  
That man to man the world o'er,  
Shall brother be for a' that."

---

## THE CHILDREN'S CHURCH.

ALMON R. HEWITT.

When I became pastor of the Weedsport church, forty years ago, there was a feeling that children should come to the "age of understanding" — at least sixteen years old—before they were received into the church.

We had about one hundred members, with but one unmarried man,—the Benjamin of my flock—and no children among them.

It was soon borne in upon me, that Christ knew this would often be the condition of the church, hence his command : "Suffer little children, and forbid them not, to come unto me, for of such is the Kingdom of Heaven." At the first communion children were received, and of the more than five hundred people admitted into the church on profession, while I was pastor, over two-thirds of the number were under eighteen years of age, some coming as young as seven and eight ; and the strong men and women of the church today were nearly all received at an early age.

After a time I observed that those received very early in life did not understand the working of our church, nor how it differed from others, though they were genuine Christians ; and the plan of the children's church came to me.

I invited all children to meet me at my home, and formed them into a church organization, for an object lesson. I had them elect all the church officers, explaining the duties of elders, deacons and trustees, and gave them careful instruction on the ordinances of baptism and the Lord's supper. I also taught them the relation of the individual church to the presbytery, synod and general assembly.

So real did the whole thing seem to them, that, (although I told them this was only a pattern) one of the boys asked me if we would administer the Lord's supper.

Quite a large number came week after week, showing intense interest, and nearly all united with the church, and are intelligent faithful members. My experience has taught me that we should at least stand out of the way of very young children and let them come to the Saviour ; that when they have yielded to His claims, no more should be expected of them than we expect of grown people ; that they should be encouraged to unite early with the church, careful instruction being given on Christian living, church relations and church government.

" I wish that His hand had been placed on my head

That His arms had been thrown around me ;

And that I might have heard His kind voice when he said :

' Let the little ones come unto me.' "

Weedspport, N. Y.

\*Written by request of the editors to suggest a method for dealing with one phase of the educational problem of the church.

## TIMOTHY GRENVILLE DARLING

---

EDWARD W. MILLER.

In the recent death of Professor Timothy Grenville Darling Auburn Seminary loses a much beloved instructor and the Church an efficient and devoted servant. The profession of the teacher is believed to be conducive to long life, but Dr. Darling and his predecessor in the Chair of Theology, Ransom B. Welch, and Auburn's late president, Henry M. Booth, all passed away while still in the possession of their full powers and long before they had reached the allotted span of three-score years and ten.

Like many another man of rather delicate constitution, Dr. Darling was able, by living carefully, to do an immense amount of work, and until the sudden illness that carried him off, had every prospect of another decade of useful service. He had but recently represented the Seminary at the conference in the interest of church federation and at a gathering in Philadelphia. Death interrupted him in the midst of his work, and he passed from his unfinished tasks here to what we must believe is a larger service to God in some other sphere.

Dr. Darling was born at Nassau in the Bahamas in 1843. His father, an American by birth, was one of the most influential men on the islands. For many years he was United States Consul, and on account of special services to the English government was decorated by Queen Victoria. He was one of the main supports of the Scotch church in Nassau, and for a score of years was superintendent of a Sunday-school.

Dr. Darling left his island home when a lad of twelve and came to this country to be educated. When his preparatory course was completed he entered Williams College. Here he fell under the potent spell of President Hopkins, and in after life often bore grateful testimony to the mental discipline and moral inspiration that he gained in his class-room. He was

graduated in 1864 and for a time lived in the Bahamas recovering his health. He then decided to enter the ministry, and took a theological course, two years of it at Princeton, one year at Union. His career in the pastorate consisted of two years' service as assistant to Dr. John Backus in Baltimore and fifteen years as successor to his brother, Trumbull Backus, in Schenectady. These years as pastor of the historic First church in the interesting old city of Schenectady were in some respects the happiest of his life,—honored and beloved by his people, his labor blessed by abundant fruitage, his influence felt throughout the city and the presbytery, his ability and promise recognized in the church at large. Beside carrying on the work of his large parish, for several years he taught in the philosophical department of Union College, and hundreds of students who attended his church or were in his classes recall gratefully his fraternal interest in them and the inspiration of his preaching and friendship. No pastor ever enjoyed more completely the confidence and affection of his people; and few have come so near making the whole city their parish.

It was with great reluctance both in pastor and people that this delightful relationship was terminated, that Dr. Darling might accept the Chair of Sacred Rhetoric and Pastoral Theology in Auburn Seminary. This was in 1888. Three years later, he was called to the Chair of Theology at McCormick Seminary. He was about to accept, for he preferred to teach Systematic Theology, when the sudden death of Dr. Welch left the theological professorship vacant at Auburn, and as Dr. Darling was immediately offered the chair he decided to remain and teach theology here. Since then, for fifteen years, his ripe scholarship, his wide experience, his rare qualities of mind and heart have given him unusual success in teaching what is at once the most fascinating and most difficult of subjects.

No professor could be better fitted in temperament and character for the task of teaching theology. To depth and

clearness of thought and firmness of conviction he added fairness, and charity to those who hold other opinions, and rare skill and sympathetic patience in helping perplexed students out of their difficulties. A noble discontent with his achievements led him to postpone the publication of the results of his studies ; while an utter devotion to his students kept him employed in elaborating and improving his courses of lectures.

As a theologian Dr. Darling was thoroughly committed to the system of doctrine set forth in the Confessions of the Reformed Churches, and he was able so to present Calvinism that it made strong appeal not only to the intellect but to the heart. With what is sometimes called the New Theology he had little sympathy. He regarded it as a transitory phase of thought, inadequate to the solution of the deeper problems of life. He distrusted also its results in Christian character. While he naturally sought to win his students to his own theological position, he was far from wishing them to give unquestioning acceptance to his or any other system. What he most insisted upon was that his students acquaint themselves with the historic system of our church as a basis of judgment, and that from such a standpoint they should work out for themselves a system in which the truths of the gospel should be held in some rational relation and proportion. In this undertaking he had marked success.

Dr. Darling had read widely and thought profoundly upon the subjects on which he lectured. He knew too well the difficulties of the problems with which he dealt to be content with easy, superficial solutions, or to assume in their treatment an air of dogmatic certainty. His reverence for the truth and his intellectual humility afforded an example which doubtless assisted some of his students in ridding themselves of that complacent conceit which is one of the banes of the ministry.

One of his oft-repeated injunctions to his students was, " In preaching, always make your appeal to the conscience of your

hearer." This principle found striking illustration in his own preaching, which, while brilliant in thought and classic in style and aglow with feeling, always took deep hold on the conscience. No one could go away from one of his services in contented admiration of himself or the preacher. He had been summoned into the presence of God and felt anew the seriousness of life and the imperative character of duty. One who had heard him pray either in the pulpit or at the family altar could never forget it. It was communion with God, reverent, adoring, unconstrained, the wealth of an affluent nature poured out in loving devotion to Christ, the steady flight of a pure aspiring soul toward heaven. It was not strange that in such raptures he sometimes seemed to lose all consciousness of time and place and live only in that blessed communion which we must believe he now enjoys uninterruptedly.

Dr. Darling was preeminently a spiritually-minded man. He was consciously a citizen of two worlds. Though he had the liveliest interest in everything that went on about him, yet it was evident that he had other interests that were more important. It was obvious that to him, as to St. Paul, the invisible was the real and eternal. And yet so unobtrusive was his piety, so simple and cordial his contacts with people, that it is not easy to explain the deep impression of saintliness that he made upon casual acquaintances and upon people of all sorts. They saw in him a genuine, unselfish, lovable man, and were unable to escape the inference that what he was could be best explained by his close relations to Jesus Christ. To his great influence as preacher and teacher must be added the subtler and more penetrating influence of a blameless life and a Christlike character.

Unusual and seemingly contradictory qualities met in him. He was a saint and a humorist and a metaphysician. In his love of men and love of nature and unworldliness of spirit there was something of Bernard of Clairvaux. In his genial humor, that without a trace of malice or cynicism



played delightfully over the frailties and follies of men, he reminded one constantly of Charles Lamb; while in his power of sustained thought upon the highest themes, in his passion to know more of the nature of God and the mystery of the human will and the methods of divine grace, he suggests Jonathan Edwards. And it is difficult to believe that any of these had a nature more transparent and gentle and lovable, for he possessed not only the virtues but the graces that make them attractive. In him the moral excellencies lost their appearance of austerity, and acquired an irresistible beauty and charm. And therein he revealed himself a worthy disciple of the Master. So great was his personal charm and conversational gift and resource in wit and anecdote, that on social occasions he was always the center of an interested and delighted circle. For a score of years he had spent his summers at his cottage on Elk Lake in the heart of the Adirondacks. Here surrounded by the forests and the mountains and the wild creatures that he loved as if they were human companions, he lived an out-door life, meditated upon the great themes to whose comprehension and teaching he had devoted his life, and laid in a store of nervous energy to carry him through the labor of the coming year. When the Seminary opened in the autumn, he came back to his work with eager zest, and devoted himself unsparingly to his students and to the city and to every worthy enterprise that he could assist.

Such was the full, fruitful, beautiful life brought to so sudden and unexpected a close. Dr. Darling won the love of men to an unusual degree. And in the love which he himself gave so freely men saw more than the outflow of a genial nature, they saw an expression of the redeeming love of Christ.

Such a man is God's best gift to a community or an institution. And daily fellowship with him is the most precious privilege and rarest delight. There are some relationships that having been must ever be, and though we, his colleagues

and students sorely miss the touch of a vanished hand and sound of a voice that is still, yet we keep our beloved friend enshrined in reverent, grateful memory, and await in hope the renewal of our friendship.

E. W. M.

Auburn, N. Y.

---

### FRANK LEE PUTNAM.

---

Our days are the gift of God. The man that received one talent was not expected to gain ten. Frank Putnam's life is not to be judged by the work he accomplished, for God gave him only one period of life. His was not a career but a preparation. How well was he prepared?

He had chosen early his life-work, and it was the highest. Many mocked his ambition. Because at fifteen he had risen to be foreman in his shop they thought him cut out for a day laborer. He took it as a sign he could rise to greater things. He had been studying in spare time ; now he made the spare time suffice for his labor. He purposed to get an education. It meant struggle, but he bore it. At Hamilton College he had no time for extras, for prizes, for honors. He put himself honorably through.

He made necessities his capital. He could turn his hand to many things. He acquired sympathy with workingmen. He learned the haunts and tricks of sin so that better he could fight it ; and he became experienced in organization.

At Auburn his quiet growth appeared in power of thought, strength of expression, grasp of situations. He kept his work before him. Churches at Laurens and Unadilla, coming under his care, began at once to thrive. He straightened their tangles, and, winning young and old, made himself loved and needed.

He made for himself friends by his geniality and consideration. He planned for himself a happy and helpful home,

and to his friends it was manifest how great wealth of love and fidelity he was storing there. Of his books also he made friends. But of all helpers he made foremost, by his reliance, his Master.

Thus his preparation, so sturdily won, was excellent. But all was not preparation. To his credit are many deeds and influences, ranking as incidental, that make up nevertheless a treasure of services. He was not idle, waiting for his commission.

In all his life we see a single and insistent aim to be and do. That he chose the Christian ministry shows how definite the aim was. For this work he was now about ready. His call to labor was to a field of unexpected honor.

M. F. A.

### **Memorial**

A memorial of Professor Timothy Grenville Darling, D. D., adopted February 5, 1906, by the Presbyterian Union of the Presbytery of Syracuse, N. Y.:

WHEREAS, Our Heavenly Father in a wisdom we cannot question and a love which we ever adore has taken to Himself our beloved brother, Timothy G. Darling, we would hereby place on record our appreciation of the great worth of Dr. Darling's character and career as Pastor, Preacher and Teacher, our highest esteem of his noble personal qualities, and our deep sense of loss which his death has brought to us.

We admired him for his large culture and scholarship, his reverent spirit and sincere and eloquent expression. We loved him for his genial, generous friendship, tender sympathy and always wise and faithful counsel.

Our warmest tribute to him, the teacher to so many of us, and the loving friend of us all, is our fervent prayer that we may imitate the noble Christian character which he possessed through the grace of his Lord and Master, Jesus Christ.

GEORGE B. SPALDING,

*Chairman of the Committee.*

## ALUMNIANA.

### A POSTSCRIPT TO "AUBURN MEN IN OREGON."

I omitted the name of Rev. R. J. Diven, '96, from the list of Auburn men in Oregon. Diven is a choice gift to this Synod. He was comfortably settled in a self-supporting church near New York city, at New Hamburg, when he heard the Home Mission call from Oregon. He resigned his pastorate and came out to Pendleton, then dependent on the Board. His church not only consented to his coming but paid his traveling expenses to the new field and gave the amount needed from the Board for its support until it came to self-support. He bought a parsonage, and then, feeling the need of the outlying regions, in Umatilla county, he resigned the pastorate of the Pendleton church and became an itinerant. He is the special missionary of the Men's League in one of the New Jersey churches which took up his proposition to develop a self-supporting circuit in ten years, on a sliding scale of help from the League. For two years he has been doing this arduous work. Already the proof of his wisdom is manifest. The Umatilla Circuit Church has been organized. It is some 125 miles in circumference and reaches not less than 1,000 people who, but for this move, would have been uncared for. It looks as though we must carve another field out of his circuit and put in another man. He has had some thrilling experiences. Once he barely escaped destruction in a cloud burst in a canyon of the Blue Mountains. In one place where he went to preach he was told frankly, "If you cannot preach better than the last man who was here you had better cut it short." Of course the "last man" was not a Presbyterian. After the service the one who had advised cutting it short, came to Diven and said, "You can come back here whenever you want to. You are all right." So he is.

Then we have one more man, Rev. Edward F. Green, now with the Congregational Church at Corvallis. Green is doing well. The church is prospering and will soon come to self-support, so says the Congregational Superintendent for Oregon. It is barely possible that the Congregationalists will not keep Green always. He is a Presbyterian, as all Auburn men have to be.

W. S. HOLT.

### CALLS.

Burns, William, '87, to Monroe, Mich.

Geddes, Daniel M., '01, Mayfield, N. Y., to Mansfield, Ohio, as assistant pastor.

Marsh, George H., '91, Lead, S. D., to Kilbourne, Wis.

### INSTALLATIONS.

Gutelius, Stanley F., '04, Corning, Iowa, January 26, 1906.

McMaster, Edward A., '89, Saratoga Springs, N. Y., January 4, 1906.

Pickard, Darwin F., '01, Albion, N. Y., Jan. 26, 1906.

## RESIGNATIONS.

Sloat, Emmet, '97, Livingston Manor, N. Y.  
 Goss, Charles F., '76, of the Avondale church, Cincinnati, Ohio.  
 Fraser, S. L., '01, Knox, N. Dakota to Stavely, Alberta, Canada.

## DEATHS.

Burkhardt, John, '81, Brownville, N. Y., December 21, 1905.

## CHANGES OF ADDRESS.

Holt, W. S., '73, from 350 14th St. to 782 Commercial St., Portland, Oregon.  
 Koons, S. E., '79, from Canton, S. D. to Bronson, Ia.  
 Mitchell, Wm. J., '00, from Rapid City, S. D. to Brighton, Wash.  
 Pershing, O. B., '00, from Niagara Falls, N. Y. to Athens, Ohio.  
 Quick, Calvin P., '64, from Concord, Mich. to 35 Sibley St., Detroit.  
 Reed, Newton L., '83, address is Rio Pedras, San Juan, Porto Rico.  
 Scott, Robert D., '75, from Joliet, Ill. to 167 Dearborn St., Chicago.  
 Smead, Edgar M., '98, from Milford, Pa. to Montgomery, Pa.

'28. We are indebted to the *Michigan Presbyterian* for an interesting account of the life of Rev. George Hornell, one of Auburn's pioneer missionaries. The account is in the form of a paper read at the seventieth anniversary of the church at White Lake, Mich., over which Mr. Hornell was installed pastor in 1837, and near which he is buried.

'46. H. A. Nelson, D. D., Wooster, Ohio, has an article on "The Infinite Magnanimity of God" in a recent issue of the *Herald and Presbyterian*.

'53. The Ellinwood Memorial Training School for Christian Workers at Manila has been named in honor of Frank F. Ellinwood.

'63. D. Henry Palmer, D. D., after thirty years of service has resigned at Penn Yan, N. Y., the resignation to take effect in the spring.

'67. The *Interior* of recent issue contained an article by Hermon D. Jenkins, D. D., on "A College for Girls Beyond the Equator."

'70. S. J. Fisher, D. D., in the February *Assembly Herald* has two articles: "Mr. Doubtful and Mr. Hopeful," and "A White Woman's Handshake."

*The Inward Light* is the title of a new book by Rev. A. H. Bradford, D. D., of Montclair, N. J.

'71. John Gordon, D. D., has resigned the presidency of Howard University, Washington, D. C.

'75. "The Iroquois—After Many Days" is the title of an interesting article in a recent number of the *Assembly Herald*, by Morton F. Trippe, Salamanca, N. Y.

'76. Charles F. Goss, D. D., in the *Westminster* of January 20, 1906, has an article on "Applause in Church." "Just a Minute," is the title of his new book. It is made up of brief daily readings, helpful and inspiring in their message.

'79. Charles T. Burnley of Hudson, Wisconsin, celebrated the fiftieth anniversary of the organization of his church, with beautiful and interesting services on December 22.

Hiram F. White has an interesting article in the *Assembly Herald*, "After Ten Years," which is a review of the work done among the Spokane Indians, Washington.

'80. Westminster Church, Brooklyn, N. Y., Frederick Campbell, D. D., pastor, recently celebrated its semi-centennial, with very interesting services.

'81. Robert F. Coyle, D. D., of Denver, Colo., was in Philadelphia in January attending the General Assembly's Evangelistic Committee, of which he is a member.

'82. Stanley B. Roberts, D. D., celebrated his sixth anniversary as pastor of Bethlehem church, Minneapolis. Three hundred sixty have been added to the church in that time. A chapel costing \$12,000 has been built and besides this \$30,000 have been contributed for benevolences and current expenses. The membership of the church is now 478.

'84. Arthur W. Spooner, D. D., assisted in the Chapman evangelistic campaign, Syracuse, N. Y.

'86. John Calvin Mead, D. D., of Philadelphia has been designated by the General Assembly's Evangelistic Committee to do work in S. Dakota. He has already held meetings with excellent results at Bridgewater, at Dell Rapids and at Scotland.

Daniel J. Many, jr., during the five years' pastorate of the Westminster Church, Manchester, N. H., has removed the heavy debt of over \$7,000.

'87. The First Church, Niagara Falls, N. Y., is hoping to welcome A. S. Bacon back to his work the first of March. He has been in ill health and unable to fulfill his duties for almost a year.

'88. E. H. Jenks, D. D., sailed from New York February 8 on the steamer Arabic for Palestine and on his return will visit in Europe.

'89. George A. Blair of South Butte, Mont., has just concluded a series of two weeks' meetings. He has been doing excellent work on this difficult field.

'90. C. H. Fenn, D. D., Pekin, China, has contributed to the *Assembly Herald* an entertaining and helpful article on "The Root that Cleaves the Rock."

'94. C. C. McGinley is closing his fifth year of a successful pastorate of the Independence Church, Mo.

George H. Feltus has an article in the *Presbyterian* of January 17 entitled "The Well Within."

'96. H. F. Ellinwood of Medina, N. Y., is much in demand at different evangelistic meetings. He has helped at Lockport, Carlton and Holley.

'98. H. H. Barstow recently contributed to the *Westminster* "A Daily Prayer."

Herbert R. Burgess, pastor of the Mutchmore Memorial Church, Philadelphia, received twenty persons at the last communion.

'99. J. Elmer Russell has an article in *The Interior* of January 18 on "The Village Minister as an Institutional Worker."

F. A. Heizer of Lineville, Iowa, recently received five members into his church and organized a Y. P. S. C. E. of forty members.

J. VanKirk Wells, jr., organized a church at Pike, N. H., so says the *United Opinion*. The new church began with a membership of fifty.

'00. Murray S. Howland, Syracuse, N. Y., contributed an article to the *Westminster* for January entitled, "Our Church's Opportunity."

Leon Arpee, Richwood, Ohio, will have in the next issue of *The American Journal of Theology* an article on "Armenian Paulicianism and the Key of Truth." Later he will publish a book on the same subject.

'02. Henry Nelson Bullard contributed "God Cares for His Own" to the *Westminster* of February 10.

The Fourth Presbyterian Church of Portland, Oregon, has unanimously called John R. Welch from his Home Mission work to become their pastor. He has decided to accept. He will come to the new work March first.

#### TO THE FACULTY AND BOARD OF MANAGERS OF AUBURN THEOLOGICAL SEMINARY:

We, the alumni of Auburn Seminary in the Synod of Missouri, assembled at Synod in Brookfield, Missouri, send filial greetings to the Seminary.

We have a growing appreciation of the splendid character and work of our beloved *alma mater* and rejoice with you in her enlarging usefulness. We wish to assure you of our continued loyalty and affection for the Seminary which has done so much for us in preparing us for the service of the Master.

We have the pleasure of inscribing ourselves

Yours most sincerely,

SAM'L L. MCAFEE, '71,	J. N. MCGINLEY, '94,
L. C. GRAY, '75,	J. H. ALEXANDER, '97,
C. C. MCGINLEY, '94,	HENRY NELSON BULLARD, '02.

## SEMINARY ANNALS.

### CALENDAR.

- Jan. 8. Opening of Seminary with Evening Worship.  
Dr. Hoyt, The Strength and Weakness of Young Men.  
Jan. 15. Dr. Miller, The Background of God.  
Jan. 16. Mr. Burt of Chicago at Silliman Club House, "Boys' Clubs."  
Jan. 22. Prof. Reed, The Thorn in the Flesh.  
Jan. 24. Dr. A. F. Schauffler, The Minister in Relation to his Sunday-school.  
Dr. Schauffler, The Stereopticon in Church Service.  
Jan. 29. Dr. Dulles, Spirituality.  
Feb. 5. Dr. Stewart, Memorial service for Dr. Darling.  
Feb. 8-9. Mid-winter Conference, Some Present Problems of the Church.  
Feb. 12. Rev. W. C. Spicer, Missionary Methods in the Home Church.  
Feb. 19. Dr. Beecher, Memorial service for Mr. Putnam.

The Mid-winter Conference was a "great" success. The "Problems of the Church" which were discussed, brought new and old lights to bear in a way that made many perplexing questions a thing of the past. One striking feature was the emphasis put upon the word "problem." This was made to mean "opportunity." When we find problems we have a chance to show our strength and ingenuity.

The topics which are year by year discussed at these conferences make the meetings of vital importance. The subject given for consideration this year, "Some Problems of our Church," was by no means less important than those heretofore. But when these problems came to be presented in a way such as only master-minds can do, we feel that the judgment is well attested by all who were present that this year's conference was one of the most inspiring we have had. To all there came the impetus and determination which makes mountains dwindle to mole-hills and the mole-hills fade into insignificance.

Some of the subjects which have been treated at the Mid-winter Conference are :

- 1897 General Topics.
- 1898 General Topics.
- 1899 Prayer.
- 1900 The Minister a Man to Win Men.
- 1901 The Church and the New Century.
- 1902 The Spiritual Life and Evangelistic Work.
- 1903 The Home Church and the Missionary Problems.
- 1904 The Sunday-school.



- 1905 The Church and the Young Man.  
1906 Some Present Problems of the Church.  
    1. The Social Problem.  
    2. The Problem of Commercialism.  
    3. The Problem of Church Federation.  
    4. The Church and the Working Man.  
    5. The Problem of Authority in the Religious Life.

The all-absorbing topic at present is the Student Volunteer Convention at Nashville, some further mention of which will appear in the next issue of the RECORD. Auburn is not falling behind her old-time spirit and enthusiasm. The delegation from the Seminary was at first to number fifteen men. The skillful work of an able committee however secured, instead of funds for a possible fifteen men, money to cover the expenses of a sure eighteen.

Dr. Schauffler presented "The minister's relation to the Sunday-school" from the viewpoint of the minister as teacher. In pressing the importance of the work with children he said, "The hope of the Church of the future is in the children of the present." Such being the case there should be a vital touch between the Sunday-school and church services, between the pastor of the church and the scholars of the Sunday-school. Many have sought to solve the problem. Some have organized children's churches. Others have undertaken the superintending of their schools themselves, not trusting to the laymen available. A striking fact in this connection is that above one-half of the ministers of the Borough of Manhattan are superintendents of their own Sunday-schools. The point at issue is to reach the young people and to do this there are five avenues of approach: the eye-gate, ear-gate, nose-gate, mouth-gate and touch-gate. Only the eye-gate and ear-gate are ordinarily available to the teacher, so the appeal must be made as strong as possible to these.

Two ways of appealing to the eye-gate and ear-gate were noted by Dr. Schauffler in the object sermon and in blackboard or paper outline work. Object sermons make a vivid impression upon the mind's eye, because any mind can grasp a likeness. For instance take a match; strike it and there is a small flame which doesn't seem to amount to a great deal. Yet the lamps of a great cathedral might be lighted with it, or with properly arranged dynamite and fuses a whole village might be destroyed by simply applying the lighted match. Some illustrate the power of the tongue. Behold how great a matter a little fire kindleth! The true worth of such work lies in its simplicity. Just so soon as we develop the complex the force is gone. The magnet uncharged is powerless; attach the wires of a dry battery and immediately we can pick up great weights. So far, good. We see the

grace of God entering the heart of a life heretofore entirely passive and making that life a power among men in drawing them upward. But having reached this point we should not begin to explain the operation by the arrangement of the atoms, by polarization and all the molecular movements. It then becomes complex and the whole effect is gone. Simplicity here is an absolutely necessary quality.

The blackboard work consists in an appeal mainly to the eye-gate. The arranging of important headings and truths on the blackboard or paper serves to fix them in the mind. Many illustrations may make clear a hidden truth to the child. The suggestions here were: Do not strive to make the work beautiful but rather plain and legible. The ethic is often lost in the artistic. Simple, interesting and forceful analogies make pictures in the child's mind and heart, the impressions of which are often lifelong.

Our thoughts have of late been brought very close to those unseen things which lie beyond our present life. Twice has God's hand taken from our midst one whom we loved. Dr. Darling was taken home on Saturday, February 3, and our fellow student Frank Putnam on Sunday, February 18. Dr. Darling was a matchless friend to the students, as to all others who came within his sphere. His patient and untiring endeavor to help men to solve the perplexing problems of our theological course made him very dear to all. His lofty and joyful faith shed on every one an influence which drew man nearer to God. The shock of Mr. Putnam's death was the more severe because so unexpected. His three years here in the seminary were typical of his whole life, a life devoted entirely and unswervingly to the ideals of his Christian convictions. No thought of self ever hindered his activity, for his whole being was given to God's work. God has taken these dear ones from us, but our lives have been enriched from having known them, and thereby has God blessed both them and us. They "live again in minds made better by their presence."

It is one thing to appreciate a blessing and another to show that appreciation. All Auburnians have a justified pride in the Silliman Club House, but our friends Professor and Mrs. Reed have taken upon themselves to show their appreciation in a substantial way. They have added much to the beauty and attractiveness of the reception room by adding two very fine pictures to those already given. These pictures are very appropriate and harmonize admirably with the equipment of the room. The titles are, "The Pastures of Judea," and "Nazareth."

We all thank Professor and Mrs. Reed most heartily for the further expression of their interest and friendship manifest in the gift.

NOTE—Book Reviews are omitted in this number for lack of space.

UNIV. OF MICH.  
MAY 11 1906  
RECEIVED

107.73  
A96

Vol. 2

MAY 10, 1906

No. 2

THE  
Auburn Seminary Record

President's Report

Treasurer's Statement

Necrologist's Report

ISSUED EVERY OTHER MONTH

BY

Auburn Theological Seminary

AUBURN, N. Y.

# THE AUBURN SEMINARY RECORD.

---

## EDITORS.

PRESIDENT GEORGE BLACK STEWART.

PROFESSOR HARRY LATHROP REED.

ORA FLETCHER GARDNER,

LINDSEY S. B. HADLEY,

JOHN SHEARER WOLFF,

MERTON SIKES FALES.

---

Address ALL communications and make ALL Remittances to THE  
AUBURN SEMINARY RECORD, MORGAN HALL, AUBURN, N. Y.

Edited by the Faculty and Students. Published by Auburn Theological Seminary, Auburn, N. Y.

Subscription price \$1.00 per year, in advance. Single copies, 20 cents.

Entered as second-class mail matter at Auburn, N. Y.

---

## CONTENTS.

### EDITORIALS:

### PAGE

The Catalogue..... 65

Books..... 66

The Board of Directors..... 67

The Infirmary..... 68

The President's Annual Report,

President George Black Stewart, D. D. 69

Seminary Finances,..... Mr. Levi S. Gates, Treasurer 91

The Necrologist's Report..... Rev. William S. Jerome 93

Alumniana..... 104

Seminary Annals..... 108

Book Reviews..... 113

# THE AUBURN SEMINARY RECORD

---

MAY 10, 1906.

---

10.7-06.3.2.  
The publication of the annual Catalogue has been delayed until the Legislature had passed and the Governor had signed the bill consolidating the Governing Boards of the Seminary, and shortening its name. This bill appears in full on the last pages of the Catalogue, and a partial list of the new Board of Directors on its second page. An examination of this imperfect list will reveal the fact that, as in the past, the Seminary is to be governed by representative ministers and men of distinction in secular life. A comparison of the new Catalogue with that of last year shows a gain of six in the number of students enrolled, the present total being fifty-nine. This is the largest enrollment, with the exception of one year, since 1900. Twenty-four states and countries and thirty institutions and seven denominations are represented in the student body. This is an impressive illustration of the non-sectional and interdenominational character of the institution.

The array of distinguished names among those who have given lectures or addresses before the students during the year emphasizes the direct touch in which the Seminary keeps with leading men and movements in the church and society. In this respect she has no intention of falling behind those institutions which are located in the great centers of population.

The addition of nearly a thousand books and pamphlets to our Library indicates the growing usefulness of that important factor in the Seminary life. Attention is called to the new Social Service Scholarships, yielding \$150 each. These are awarded to students who have excelled in the department of Sociology. Holders of these scholarships devote three months of the long summer vacation to Settlement Work in

some great city. Last year three men held these scholarships, two worked in New York, one in Chicago.

The aim of the curriculum as indicated in the outline of work given by the various professors is, not to train an occasional man to become an expert in some one branch of theological learning, but rather to give each man a well-rounded equipment for the actual work of the preacher and pastor.

This is also illustrated by the extensive courses offered in Religious Pedagogy, in the Sunday-school, and in the English Bible.

The chief events of the current year, as reported, are the inauguration of Professor Dulles at the opening of the fall term, the action of the Commissioners, Trustees and Presbyteries governing the Seminary, which led to the change in its name and mode of government, and the appointment of an Endowment Committee.

Notice appears of the death of a Commissioner, General Charles W. Darling of Utica on June 23, 1905; of a Trustee, Mr. Albert J. Pitkin of New York on November 16, 1905; of a Professor, Dr. Timothy G. Darling on February 3, 1906; and of a student, Mr. Frank L. Putnam of the class of 1906 on February 18, 1906.

Professor Reed succeeds Dr. Darling as Secretary of the Faculty, and the Rev. Charles G. Burd has had charge of the instruction in Elocution.

❦

**Books.** The page of Book Reviews is never a page to skip, though it may sometimes be a page to skim. The Book Reviews in this issue of the RECORD are particularly worth reading, and all Auburn graduates will feel a genuine pride and sense of proprietorship in the two books given this last year by the Auburn professors to the press, which receive a prominent place among the reviews of this Commencement number. The pleasure is keen and exhilarating with which we read the evidently sincere criticisms,

genuinely appreciative and full of praise, of Professor Beecher's *The Prophets and the Promise*, and Professor Hoyt's *The Work of Preaching*.

In response to a very frequent request from students and Alumni we are glad to include in the book department of this number suggestive lists of books for the pastor's library. These lists are brief, but they are comprehensive, and they are recommended by the professors of the different departments. The list in each department forms a good nucleus about which to gather a library for that special line of work, and the lists as a whole make a good foundation for any pastor's or student's working library. They are books that are worthy of an intimate acquaintance, whose covers and pages ought to show marks of the owner's friendship with them.



**The Board of Directors**      The change in the government of the Seminary which was begun two years ago is at last completed. The long and cumbersome title, "The Trustees of the Theological Seminary of Auburn, in the State of New York," gives place to the more usable title of "Auburn Theological Seminary," so that now the Seminary is officially and legally known by the name by which it has been commonly called. The old Boards of Commissioners and Trustees consisting of sixty-nine members have been consolidated into a single Board of Directors, consisting of not more than twenty-eight members. Eighteen of these have been elected by the Presbyteries, and they met on April 3, and proceeded to the election of six of the nine they are entitled to elect. One of these, President Wilson of Princeton University, felt constrained by reason of other duties to decline the election, and the other five, President Stryker of Hamilton College, Mr. Robert Cluett of Troy, Mr. Charles P. Mosher, Mr. Fred H. Fay and Hon. George Underwood, all of Auburn, have accepted their elec-

tion and become members of the new Board. A committee on By-Laws was appointed and will report at the Commencement meeting of the Board. This Board takes up its work with enthusiasm and fine promise of earnest and intelligent interest in its duties.



The recommendation in the President's report regarding an infirmary ought to be carried out.

Rarely is there a case of serious illness among the students, and when there is the proper place for the treatment of it is at the hospital. But it is unavoidable that there should be frequent cases of indisposition lasting for a few days. The writer knows from recent experience how uncomfortable, inconvenient and generally disagreeable it is to be shut in a student's room at such a time. If there is anything more subtly adapted to produce nostalgia than a student's bedroom with its bareness of conveniences and its unhomelike surroundings and the necessity of eating toast and drinking tea that have been ten minutes in transit from the Club House through a zero atmosphere, he does not just now think what it can be. Nor is it a mere matter of comfort and peace of mind. The risks to health and even life which students must take at such times in traversing drafty halls are obvious to those familiar with existing conditions. Some friend of humanity would confer a great boon upon at least a dozen students every year by giving a few hundred dollars for this infirmary, with its sanitary conditions, bathroom, pantry and other simple and inexpensive but highly necessary conveniences.



## THE PRESIDENT'S ANNUAL REPORT.

*To the Board of Directors of Auburn Theological Seminary :*

GENTLEMEN :—The following are the statistics relating to our student body :

### ENROLLMENT, BY CLASSES, 1904-1905 :

Graduate, 3 ; Senior, 14 ; Middle, 20 ; Junior, 16..... 53

### LOSSES, 1904-1905.

Graduated, 14 ; Special students, work finished, 2 ; withdrawn, 2..... 18

Students of 1904-1905, returning September 20, 1905..... 35

### ENROLLMENT BY CLASSES, 1905-1906 :

	Enrolled last year.	Enrolled former years.	Matriculated.	Total.
Graduate. ....	1	1	1	3
Senior .....	19			19
Middle.....	15		4	19
Junior.....	—	—	18	18
	35	1	23	59

The figures show that we matriculated twenty-three, as against nineteen last year, and that the total number of students enrolled this year is fifty-nine as against fifty-three last year. One of the two men withdrawn is traveling and studying abroad and the other is engaged in Home Mission work. Both anticipate returning to the Seminary next autumn. Three students entered the Seminary from other Seminaries, all of them matriculating in the Middle Class. This year, as is almost our uniform custom, we dismissed none to other Seminaries. Seventeen men applying for admission were refused, since they could not comply with our terms of admission.

On February 3, 1906, it pleased God to take out of Dr. Darling this life the Rev. Timothy Grenville Darling, D. D., Richards Professor of Christian Theology. Dr. Darling came to the Seminary in 1888 to succeed the late Dr. Anson J. Upson, as Professor of Sacred Rhetoric.

He was then forty-five years of age, and had had seventeen years of experience in the pastorate, two years as assistant to Rev. Dr. John Backus, in Baltimore, and fifteen years as pastor of the First Presbyterian church, Schenectady. When he came to the Seminary, he was in the fulness of his powers and was rich in a valuable experience. Upon the Richards Chair of Christian Theology becoming vacant in 1890 through the death of Prof. Welch, Dr. Darling was chosen to fill the vacancy. Few men were his peers in ripeness of scholarship and mastery of the art of expression. He was the personal friend of the students, and was tenderly loved by all. His genial spirit and versatile mind made him a coveted companion and valued friend. He was a faithful servant of the Seminary, ever loyal to its interests, and untiring in his devotion to every task.

A memorial service was held in the chapel Monday evening, February 5, and a more formal service addressed by the Rev. John Sparhawk Jones, D. D., a lifelong friend of Dr. Darling, was held May 9, in the chapel.

**Health of the Class,** Mr. Frank Lee Putnam, a member of our Senior Class, departed this life February 18, 1906.  
**Students** Mr. Putnam's illness was of brief duration and his death was preceded by an operation for appendicitis. He was a young man of promise and his death brought sorrow to the Faculty and students and removed a young man who would undoubtedly have been a useful and honored minister. With the single exception of Mr. Putnam's sickness, there has been no serious illness among our students during the year. Thus has been added another year to our excellent health record, for so healthful is this locality that we rarely have a case of serious illness in our student body.

**Clerk of the Faculty and Registrar** Prof. Reed has been elected by the Faculty as its clerk to succeed Dr. Darling, who served in that capacity for twelve years. The Faculty has also established the office

of Registrar, whose duties will be those ordinarily performed by this officer, such as in the main, keeping the records pertaining to the students. Prof. Reed has been elected to this office and has entered upon the discharge of his duties.

After the death of Dr. Darling, it was necessary to make some arrangement for the care of his classes. As he had finished his work with the Senior class, there was only the work of his two lower classes to provide for. It was thought that Junior Theology might be arrested advantageously at that point. Therefore, one of their theological hours was taken by Professor Reed in Greek and one hour by Professor Hoyt in Homiletics. Dr. Dulles considerably consented to carry the Middle Class through its Theology, thus adding three hours, and that in another department, to his schedule. The readiness of these Professors to fill in the gap illustrates the loyalty of our whole Faculty to the Seminary and their willingness to render any needed service.

I would report that, pursuant to the direction of the Board of Commissioners and Board of Trustees at their last annual meetings, Professor Dulles was inaugurated with fitting ceremony as the first occupant of the Chair of Theism and Apologetic on Wednesday, September 20, 1905.

Pursuant to action taken at the last commencement, the following named gentlemen were appointed a committee for the purpose of securing the additional funds needed by the Seminary for the prosecution and enlargement of its work :

Alexander B. Lamberton, Chairman, Rochester.

Robert Cluett, Troy,	Dana W. Bigelow, Utica,
Henry H. Stebbins, Rochester,	Ralph W. Brokaw, Utica,
William R. Taylor, Rochester,	Edgar C. Leonard, Albany,
Charles P. Mosher, Auburn,	William H. Allbright, Boston,
George R. Howard, Buffalo,	Henry R. Fancher, Batavia,
Fred H. Fay, Auburn.	Herbert A. Manchester, Boston,
George Underwood, Auburn.	E. W. Edwards, Syracuse.

William P. Schell, Secretary, Springville, N. Y.

This committee prepared and printed an illustrated statement under the title "Auburn Theological Seminary." This statement sets forth certain interesting facts regarding the history, personnel, ideals, advantages, and needs of the Seminary. The needs as tabulated by the committee are as follows :

The professorship funds.....	\$120,000
Librarian's foundation.....	40,000
President's house.....	20,000
Contingent account.....	50,000
Library.....	100,000
Gymnasium.....	100,000
Professor of voice culture and public worship	60,000
Resident and other lectureships.....	100,000
Two Fellowships.....	25,000

This makes a total of \$615,000, that ought to be added to the permanent funds of the Seminary at once, in order to enable it to do the work that it is expected by the Church to do, and that it is otherwise prepared to do.

The committee desire, and I am sure will receive, the co-operation and support of your body in the furtherance of its work. It has set before itself a large task, but not too large when we consider the possibilities of the Seminary and its work.

Pursuant to the action taken by the Board of  
**New Charter** Commissioners and the Board of Trustees at their last annual meetings in May, 1905, and subsequently unanimously approved by all of the eighteen Presbyteries associated in the control of the Seminary, a new charter was obtained from the legislature of this state and became one of the laws of this state, March 15, 1906. For your information I herewith submit the original charter and its subsequent amendments, together with the new act. So much of the old charter as is not repealed by this Act of 1906 remains in force, and together they constitute the law governing this Seminary.

## THE CHARTER.

## LAWS OF 1820, CHAPTER 215.

AN ACT to incorporate the Presbyterian Theological Seminary, established by the Synod of Geneva, at Auburn, in the County of Cayuga. Passed April 14, 1820.

WHEREAS. It has been represented to this legislature, by the committee appointed by, and on behalf of the said Synod, that they have established a Theological Seminary at Auburn, in the county of Cayuga, for the purpose of completing the education of pious young men, for the gospel ministry, and have obtained funds to a considerable amount; and that an act of incorporation would better enable them to obtain and manage the necessary funds for the accomplishment of their benevolent object: Therefore,

I. *Be it enacted by the People of the State of New York, represented in Senate and Assembly*, That John Linklaen, Glen Cuyler, Henry Davis, David Hyde, Thaddeus Edwards, Henry McNeil, Levi Parsons, Benjamin B. Stockton, Dirck C. Lansing, William Wisner, Henry Axtel, Ebenezer Fitch, David Higgins, Seth Smith and William Brown, and their successors, to be appointed as hereinafter is provided, shall be, and hereby are constituted a body corporate and politic, in fact and in name, by the name of "the trustees of the Theological Seminary of Auburn, in the State of New York," and by that name shall have succession, and be in law capable of suing and being sued, defending and being defended in all courts and places, and in all manner of actions, suits and causes whatsoever, and may have a common seal, and change the same at pleasure, and by that name and style be capable in law of taking, purchasing, holding and conveying, both in law and equity, any estate real or personal: *Provided nevertheless*, That the clear annual value or income of their real estate shall not exceed three thousand dollars, and that of their personal estate seven thousand dollars.

II. *And be it further enacted*, That there shall forever hereafter be fifteen trustees of the said corporation, who shall be divided into three classes, to be number one, two and three; the places of the first class shall become vacant on the first Wednesday of September, in the year eighteen hundred and twenty-one; the places of the second class in one year thereafter, and the places of the third class in one year from that time; and the vacancies in the said several classes, occasioned by the expiration of the time of service as afore-said, or by resignation, death or otherwise, shall be from time to time filled up in the manner hereinafter mentioned and provided.

III. *And be it further enacted*, That the said trustees and their successors shall have the immediate care of the said Seminary, and the management of the estate, both real and personal, of the said institution, and shall have power to sell and otherwise dispose of the same, for the purpose of benefiting the funds of the said institution, and of applying the avails of those funds from time to time, to the purposes of the said institution, in such way and manner only, and in such sums as shall be appointed and directed by the board of commissioners hereinafter mentioned, and shall have power to make necessary by-laws and ordinances for the management of the said Seminary: *Provided*, That the same be not inconsistent with the laws and constitution of this state, or of the United States: And further, it shall be the duty of the said trustees, to keep a record, and make an annual report to the said board of commissioners of their doings, and of the state of their funds, and of the names of those whose term of service is about to expire, and of such other matters as they shall think proper; and also to report the state of their funds to the legislature, as often as they shall be thereunto required: *Provided however*, That no student of any Christian denomination shall be excluded from a participation in the privileges of this institution, on the ground of his religious persuasion.

IV. *And be it further enacted*, That the aforesaid John Linklaen, Glen Cuyler, Henry Davis, David Hyde, Thaddeus Edwards, Henry M'Niel, Levi Parsons, Benjamin B. Stockton, Dirck C. Lansing, William Wisner, Henry Axtel, Ebenezer Fitch, David Higgins, Seth Smith and William Brown be the first trustees of the said corporation, and that they shall hold their first meeting at Lynch's inn, in the village of Auburn, on the second Wednesday of July next, when they shall proceed to divide themselves by lot into three classes as aforesaid.

*And Whereas*, The said committee on behalf of the said Synod, have further represented that there are other presbyteries within the state of New York, not connected with the said Synod, who are disposed to associate with them, for the purpose of aiding in the accomplishment of the aforesaid benevolent object : Therefore,

V. *Be it further enacted*, That a representation annually to be chosen, of two clergymen and one layman, from each of the following presbyteries (and such other presbyteries as shall hereafter associate with the said Synod, for the purpose aforesaid), to wit : The presbyteries of Niagara, Genesee, Rochester, Bath, Ontario, Geneva, Cayuga, Onondaga, Oneida and St. Lawrence, shall compose a board of commissioners, who shall have the general superintendence, management and control of the aforesaid institution, and who shall have authority to fill the places of the aforesaid trustees, as they shall become vacant ; to appoint the tutors, professors and other officers of the said institution ; to fix and determine the salary and other compensation of the said officers ; to authorize and direct all such appropriations of their funds, as they shall think proper ; to make by-laws and regulations for themselves ; to choose their own president and other officers, and to determine what number of their board shall form a quorum for doing business.

VI. *And be it further enacted*, That the first meeting of

said board of commissioners, shall be held at †Lnych's inn, in the village of Auburn, on the second Wednesday of July next, at two o'clock in the afternoon, and that the said board of commissioners shall meet afterwards on their own adjournment.

VII. *And be it further enacted*, That in case the funds of the aforesaid institution shall at any time hereafter, be applied to any purpose other than what is hereby expressed or intended, then, and in that case all the privileges and powers hereby granted shall cease and be utterly void.

VIII. *And be it further enacted*, That this act shall be, and hereby is declared to be a public act, and that the same shall be construed benignly and favorably for every beneficial purpose hereby intended ; nor shall any non-user of the privileges hereby granted to the said corporation, create or produce any forfeiture of the same ; and no misnomer of the said corporation, in any deed, will, testament, gift, grant, demise or other instrument, contract or conveyance, shall defeat or vitiate the same : *Provided*, The said corporation shall be sufficiently described to ascertain the intention of the parties.

IX. *And be it further enacted*, That the legislature may at any time hereafter, amend, modify or repeal this act.

#### AMENDMENT.—LAWS OF 1857, CHAPTER 101.

AN ACT to amend the act entitled " An act to incorporate the Presbyterian Theological Seminary, established by the Synod of Geneva, at Auburn, in the county of Cayuga," passed April fourteenth, eighteen hundred and twenty. Passed March 13, 1857.

*The People of the State of New York, represented in Senate and Assembly, do enact as follows :*

SECTION 1. Section five of said act is amended so as to read as follows :

† So in the original.



§ 5. A representation of two clergymen and one layman from each of the presbyteries comprised in the bounds of the synods of Geneva, Genesee, Utica and Susquehanna, and such other presbyteries as shall hereafter associate with said synods for the purposes aforesaid, shall compose a board of commissioners, who shall have the general superintendence, management and control of the aforesaid institution, and who shall have authority to fill the places of the aforesaid trustees as they shall become vacant; to appoint tutors, professors and other officers of the said institution; to fix and determine, with the concurrence of the board of trustees, the salaries and other compensation of said officers, and with the like concurrence, make all other necessary appropriations of their funds; to make by-laws and regulations for themselves; to choose their own president and other officers of their board; and to determine what number of their board shall form a quorum for doing business; the said commissioners first chosen by each presbytery, after this act shall take effect, shall be divided into three classes, at the next annual meeting, and shall be numbered one, two and three; the first class shall hold their offices for one year, the second class for two years, and the third class for three years from the time of their respective elections; and those to be thereafter chosen to fill the vacancies, shall hold their offices for three years. Should vacancies occur by removal, resignation or death, the same may be filled by the presbyteries in which they occur.

§ 2. Real and personal property may be granted and conveyed, devised, and bequeathed to the said institution, to be held in trust for the uses and purposes contemplated by the act hereby amended; provided that the clear annual income of their real estate shall not exceed twenty thousand dollars, and that of their personal estate forty thousand dollars.

§ 3. This act shall take effect immediately, and the legislature may at any time alter, amend or repeal the same.

STATE OF NEW YORK, }  
SECRETARY'S OFFICE.

I have compared the preceding with the original law on file in this Office, and do hereby certify the same to be a correct transcript therefrom, and of the whole of said original law.

Given under my hand and seal of office, at the City of Albany, the twenty-ninth day of May, in the year one thousand eight hundred and fifty-seven.

A. N. WAKEFIELD,  
*Deputy Secretary of State pro tem.*

AMENDMENT.—LAWS OF 1899, CHAPTER 16.

AN ACT to amend Section two of an act entitled "An act to incorporate the Presbyterian Theological Seminary, established by the Synod of Geneva, at Auburn, in the County of Cayuga." Became a law February 23, 1899, with the approval of the Governor. Passed, a majority being present.

*The People of the State of New York, represented in Senate and Assembly, do enact as follows :*

SECTION 1. Section two of an act entitled "An act to incorporate the Presbyterian Theological Seminary, established by the Synod of Geneva, at Auburn, in the County of Cayuga," passed April fourteenth, eighteen hundred and twenty, is hereby amended to read as follows :

§ 2. *And be it further enacted*, That there shall forever hereafter be fifteen trustees of the said corporation, who shall be divided into three classes, to be number one, two and three ; the places of the first class shall become vacant on the first Wednesday of September, in the year eighteen hundred and twenty-one ; the places of the second class in one year thereafter, and the places of the third class in one year from that time ; and the vacancies in the said several classes, occasioned by the expiration of the time of service as aforesaid,

or by resignation, death or otherwise, shall be from time to time filled up in the manner hereinafter mentioned and provided. The terms of the fifteen trustees in office after the fifth day of May, in the year eighteen hundred and ninety-eight, are hereby extended as follows: The term of Clarence F. Baldwin, J. Jermain Porter, Stephen M. Clement, John McC. Holmes and George B. Spaulding (forming class one) unto twelve o'clock noon of the Thursday next following the first Sunday of May, in the year of our Lord nineteen hundred; the term of Jared T. Newman, Charles C. Dwight, William H. Hubbard, Charles A. Hawley and M. Woolsey Stryker (forming class two) unto twelve o'clock noon of the Thursday next following the first Sunday of May, in the year of our Lord nineteen hundred and one; and the term of Levi Parsons, Charles I. Avery, John D. Teller, James H. Loomis and John H. Osborne (forming class three) until twelve o'clock noon of the Thursday next following the first Sunday of May, in the year of our Lord nineteen hundred and two; and upon the expiration of each of said terms successors shall be chosen to serve unto twelve o'clock noon of the Thursday next following the first Sunday of May, in each third year thereafter.

§ 3. This act shall take effect immediately.

STATE OF NEW YORK, }  
OFFICE OF THE SECRETARY OF STATE, } ss:

I have compared the preceding with the original law on file in this office, and do hereby certify that the same is a correct transcript therefrom, and the whole of said original law.

SEAL OF THE  
SECRETARY  
OF STATE

Given under my hand and the seal of office  
of the Secretary of State, at the City of  
Albany, this 24th day of February in the year  
one thousand eight hundred and ninety-nine.

(Signed)

JOHN T. McDONOUGH,  
*Secretary of State.*

## NEW CHARTER—LAWS OF NEW YORK, 1906, CHAPTER 56.

AN ACT to amend chapter two hundred and fifteen of the laws of eighteen hundred and twenty, and to revise and consolidate the several acts relative to, and to change the name of the corporation heretofore known as the Trustees of the Theological Seminary of Auburn in the state of New York. Became a law March 15, 1906, with the approval of the Governor. Passed, three-fifths being present.

*The People of the State of New York, represented in Senate and Assembly, do enact as follows :*

SECTION 1. The corporation known as the Trustees of the Theological Seminary of Auburn in the state of New York, created by chapter two hundred and fifteen of the laws of eighteen hundred and twenty, entitled "An act to incorporate the Presbyterian Theological Seminary, established by the synod of Geneva, at Auburn, in the county of Cayuga," is continued and shall hereafter be known and designated as Auburn Theological Seminary; provided however, that for the purpose of discharging, collecting or assigning securities, or of conveying real estate belonging to it and standing in the name of the trustees of the Theological Seminary of Auburn in the state of New York and for the purpose of prosecuting or defending any pending action or special proceeding, the said corporation may continue to use and be designated by its said former name.

§ 2. In place of the board of trustees and the board of commissioners heretofore charged with the control of said Seminary there shall hereafter be a single board of twenty-eight directors of said corporation to be chosen as follows: The President of said Seminary for the time being, shall, *ex officio*, be one of the members of said board and shall be its president. One member of said board shall be chosen by each of the eighteen presbyteries heretofore associated in the control of said Seminary, namely: the presbyteries of Albany, Binghamton, Buffalo, Cayuga, Champlain, Chemung,

Columbia, Genesee, Geneva, Lyons, Niagara, Otsego, Rochester, Saint Lawrence, Steuben, Syracuse, Troy and Utica. The remaining nine members of said board shall be elected, in the first instance, by the eighteen members so chosen by said presbyteries, and thereafter by the entire board of directors. The following named persons, heretofore chosen by said presbyteries, namely: Edgar C. Leonard, Aaron P. Storrs, Charles E. Walbridge, J. Frederick Fitschen, junior, John B. Kelly, Abbott Y. Wilcox, Chester G. Thorne, Arthur E. Brigden, Charles K. Scoon, Vernon N. Yergin, Albert S. Bacon, Fred H. Watkins, William R. Taylor, George B. Massey, Charles N. Frost, Eleazer W. Edwards, George Fairlee, Dana W. Bigelow, together with George B. Stewart, the present President of said Seminary, are hereby constituted members of said board of directors and they shall meet as soon as practicable after this act takes effect, and shall elect said remaining nine members of said board. Such meeting shall be held at the said Seminary in the city of Auburn upon the call of the said President of said Seminary, or of any two members of said board of directors, and at least five days' written notice of the time and place of said meeting shall be given, by mail, to each of the above named directors. The nine directors elected at said meeting, together with the President of said Seminary and the said eighteen directors chosen by the said presbyteries shall thereupon constitute the board of directors of said corporation. The said directors, other than said President, shall be divided into three classes. The terms of office of the first class shall expire at twelve o'clock noon of the Thursday next following the first Sunday of May, in the year nineteen hundred and seven; those of the second class on the corresponding Thursday of the following year and those of the third class on the corresponding Thursday of the second year thereafter. Of the eighteen directors chosen by the said presbyteries, Edgar C. Leonard, Aaron P. Storrs, Charles E. Walbridge, J. Frederick Fitschen, Jr., John B. Kelly and

Abbott Y. Wilcox shall be of the first class ; Chester G. Thorne, Arthur E. Brigden, Charles K. Scoon, Vernon N. Yergin, Albert S. Bacon and Fred H. Watkins shall be of the second class and William R. Taylor, George B. Massey, Charles N. Frost, Eleazer W. Edwards, George Fairlee and Dana W. Bigelow shall be of the third class, and the nine additional directors elected by them shall be classified at the time of said election, three to each of the first, second and third classes. At the expiration of the several terms of office of the said directors, their successors shall be chosen for a term of three years each. Vacancies occurring in the said board occasioned by death or resignation shall be filled for the unexpired term only. A vacancy occurring in the term of office of a director chosen by one of the presbyteries shall be filled by such presbytery. A vacancy occurring in the term of office of any other member of the board shall be filled by the board.

§ 3. The said board of directors shall have the immediate care of the said Seminary, and the management of the estate, both real and personal, of the said institution, and shall have power to sell and otherwise dispose of the same, for the purpose of benefiting the funds of said institution, and of applying the avails of those funds, from time to time, to the purposes of the said institution, and shall have the general superintendence, management and control of the aforesaid institution and authority to appoint and remove tutors, professors and other officers of the said institution ; to fix and determine the salary and other compensation of said tutors, professors and officers ; to make all other necessary appropriations of the funds of said institution and to determine what number of said board shall form a quorum for doing business. Said board shall also have power to make necessary by-laws and ordinances, both for its own government and for the management of the said Seminary ; provided, that the same be not inconsistent with the laws and constitution of this state, or the United States.

§ 4. Real and personal property may be granted and conveyed, devised and bequeathed to the said corporation, to be held in trust for the uses and purposes for which it was organized, provided however, that the amount of property said corporation may hold shall not exceed that fixed by the general laws of the state of New York.

§ 5. All acts and parts of acts inconsistent with this act are hereby repealed.

§ 6. This act shall take effect immediately.

STATE OF NEW YORK,        }  
Office of the Secretary of State. } ss. :

I have compared the preceding with the original law on file in this office, and do hereby certify that the same is a correct transcript therefrom and of the whole of said original law. ,

JOHN F. O'BRIEN,

*Secretary of State.*

**Silliman  
Club House**       The Silliman Club House has successfully closed its second year of history. This year has confirmed the impression of last year that the Club House is a most valuable part of our equipment. Mr. Silliman has been so favorably impressed with the results of his previous gift of ten thousand dollars for the purchase and equipment of the Club House that he has added to the gift eight thousand dollars, to be used as may seem best in promoting still further its efficiency. Thus has this lifelong friend put us once more under a debt of gratitude for wise and valued service.

**Clerk for Treasurer's  
Office**       I take this occasion to call your attention to the efficient and valued services of our Treasurer. To those of you who have been previously connected with the Seminary it is not necessary for me to speak of Mr. Gates, for you are fully informed as to his fidelity and efficiency. To those who have not yet had sufficient experience in this Board to have seen his work, I would say that, as you become ac-

quainted with the administration of his office, you will be gratified with the manner in which its business is conducted and the results which are secured. Perhaps I am in a better position than any one else to know of the many demands upon his time which the faithful performance of his duties makes. I feel that the time has arrived for this Board to give our Treasurer clerical assistance. I, therefore, recommend that the Board authorize the Finance Committee to employ a clerk for the Treasurer's office at a reasonable salary.

**Curator of Grounds and Buildings** We have never had a curator of our grounds and buildings, the duties of this officer being variously discharged by the Treasurer, the Chairman of the Committee on Grounds and Buildings, the President of the Seminary, or one of the professors. I would recommend that you establish this office and that you elect Mr. Levi S. Gates, our Treasurer, to fill the same. The curator should have charge of the campus and all of the buildings and property used for Seminary purposes, and he should be the executive officer of your Committee on Grounds and Buildings.

**Infirmary** While the health of our students is uniformly excellent, nevertheless it is inevitable that there should be from time to time, slight indispositions such as colds, grippe, etc. It will be always true that serious cases, when they happen to occur, ought to be cared for at our excellent City Hospital, but it will never be feasible nor desirable to send students to the City Hospital for those slight ailments to which I refer and which are inevitable. We ought to make provision in our dormitory for the proper care of such patients during the three or four days that they need attention. Such provision can be made at a very moderate cost on the first floor of Morgan Hall. A few hundred dollars spent in changing partitions and putting in a bath-room, and the necessary furniture would provide an ample and much needed infirmary. I trust that you will find some friend of the Seminary who will be glad to make



this addition to our equipment. In this way, not only will the comfort of our students be cared for, but the peril to their health and life incident and unavoidable when they are thus sick, will be removed.

**Auburn Seminary  
Record**

This periodical has entered upon the second year of its history. It continues the publication known as *The Auburn Seminary Review*, which for eight years had preceded it as a publication by the students. The RECORD is published by the Faculty and students, and is devoted to the promotion of the interests of the Seminary and theological education. The annual subscriptions do not meet the cost of its publication and the deficit is a charge upon the budget of the Seminary.

**Instructor  
in Hebrew**

For two years Miss Willard has generously subscribed the sum of five hundred dollars toward the salary of an instructor in Hebrew, and she has made the same subscription for the coming year. I would recommend that the Rev. Halsey Bidwell Stevenson be re-engaged as instructor in Hebrew for the next year at a salary of one thousand dollars.

**Instruction  
in Elocution**

The Rev. D. Stuart Dodge, D. D., of New York City has, through a generous subscription, made it possible for us to secure the services of Rev. Charles Gillett Burd as instructor in Elocution during the past year. Mr. Burd has performed the duties of this position in connection with his duties as a teacher in the Auburn High School, and has rendered satisfactory service. For several years I have annually called the attention of your predecessors to the pressing necessity for adequate instruction in vocal culture. I hope that it will not be long until you will find it possible, through the benefaction of some friend of the Seminary, to provide a professor in voice culture, music, hymnody, hymnology and liturgics.

The Alumni Association for Western New York, a short while before the last Commencement, started the project of endowing an additional Chair for the Old Testament Department. This was designed as a recognition, on the part of the Alumni, of their debt of gratitude to Professor Beecher for his long service in the Seminary and his personal service to his students. The matter was brought to the attention of our Alumni Association at its annual meeting last Commencement, was cordially endorsed by that meeting, and was referred to the committee having charge of the increased endowment of the Seminary. The committee brought the matter to the attention of the Alumni through a printed circular. The response has been most gratifying. One hundred and twenty-four individuals to May 6, 1906, have subscribed \$5,283 or paid \$1,470, a total of \$6,753, and thirty-four have indicated their intention to make a subscription but have not definitely designated the amount. A small portion of this amount has come through the active solicitation of the Alumni, while the larger part of it is their own personal subscriptions. So far as I know no similar amount has ever been given by the Alumni for Seminary purposes, and I think they are to be largely commended for their most generous support of this movement. Better even than their gifts have been the warm words of interest and affection for Dr. Beecher and the Seminary which the movement has called forth. These expressions of love for their Professor and their Seminary would in themselves be sufficient to justify the effort which the committee has made. About \$11,000 additional have been subscribed by others. The hope was entertained, when the movement was started, that it could be completed by this Commencement, but that hope has not been realized. If it had been, it was the purpose of another committee to arrange for a fitting celebration of the event. That celebration has been necessarily postponed. If the lay friends of the Seminary will respond with the

same generosity that has characterized the Alumni, the \$60,000 will not be slow in coming. The importance of establishing this additional professorship is apparent when we reflect that other seminaries have from two to four professors doing the work Dr. Beecher is expected to do, with the assistance of a single instructor whom we are able to employ only from year to year through the generosity of a friend of the Seminary.

We have received during the past year in gifts for ~~Gifts~~ various purposes an aggregate of \$21,503. In addition to these gifts, we have received subscriptions not yet paid, toward the President's house \$8,350, and a \$5,000 and a \$10,000 subscription on condition that the Seminary obtains \$100,000. These gifts and subscriptions, including subscriptions to the Old Testament Chair, make a total of \$50,136. This makes a good start for the Endowment Committee's work, but it is only a start. Evidently much work remains to be done and strenuous efforts must be put forth in order to reach the mark it has set. Obviously there must be some large subscriptions, and it is to be hoped that the wealthy friends of the Seminary will see the opportunity thus offered them to give us help and to promote an important department of church work.

We have received legacies to the amount of \$10,478. Thus the aggregate of cash and subscriptions for the year is \$60,614.

The Board will fully appreciate the importance of choosing at an early date a successor to Dr. Darling in the Richards Chair of Christian Theology. It is highly important that action in this matter should be taken at this meeting and that no unnecessary delay in the choice of this professor should occur. I trust that this matter will receive your careful consideration.

**The Retiring  
Boards.**

It was due to the foresight and unselfish devotion of the members of the late board of commissioners and board of trustees that the change in government of the Seminary has been effected and that without friction. They labored wisely and with single purpose for the accomplishment of this end and generously sacrificed their honorable and influential positions as members of the governing bodies of this Seminary. Many of these gentlemen have served the Seminary in one or other of these boards for many years and have been its faithful and valued friends. It is no small praise to say that they remain such though they, in the very necessity of the case have been deprived of the honor and privilege of serving the Seminary officially under the new conditions. I desire to take this occasion to express my deep appreciation for all they have done for the Seminary, for the cordial support I have received from them individually and as governing bodies in the administration of my office, and for their generous unselfishness in laying down the responsibilities and honors of their trust. In doing this I am confident I express the sentiments of you, their successors, and of the Faculty and friends of the Seminary.

**Board of  
Directors**

Pursuant to the provisions of the new charter you now constitute the governing body of this institution, and to your sole charge the management of its affairs is entrusted. I offer my congratulations to you upon your election to this position of sacred trust and honorable service in this venerable school of learning. To your charge is committed one of the most important parts in the whole system of religious education. The work of a theological seminary is not to be measured by the size of its student body. Necessarily, the student body must be small and with our high ideals of what constitutes fitness for admission to this Seminary the number of students can never be very large. The fashion of these days in reckoning the worth of schools by numbers must not obtain here, for the work of

the Seminary gets its significance from the fact that it is the training of men for positions of religious leadership. While the number of leaders must be small, their position is exalted and their task is great. You are charged with the management of a Seminary whose graduates are scattered to all parts of the world as leaders of their fellowmen in hundreds of communities in the cause of truth and righteousness, for the welfare of mankind and the glory of our Redeemer. You will have opportunity to bring this Seminary to its largest efficiency. You will find your duties not onerous but vital to the welfare and usefulness of the Seminary. You will enjoy ample occasion for large-hearted, broad-minded service. You could not have been chosen to a position of trust, in the cause of Christian education, where more honorable or more vital interests would have been entrusted to your care. I rejoice to extend to you a cordial welcome to the duties of your office; I congratulate you upon this fine opportunity for serving the Church and your generation, and I entertain large anticipations of your faithful and zealous performance of all the duties of your sacred trust.

In no one of the past seven years has the future  
**The Outlook** appeared more bright than now. During recent years many of the former friends and supporters of the Seminary have entered into their rest. We have found it necessary to gain the interest and support of new friends. This has required time and labor. There are indications that our new friends are coming to realize in an increasing degree, the importance of properly supporting us. The time never will come, or we hope it never will come, when we will not need the support of living friends. Our annual income now represents about five thousand dollars in contributions from living supporters, and this sum is not likely to grow less. We must make our annual appeal, no matter how large our endowment may be, for our needs must grow with the increase of the resources. We rejoice that the fine facilities here offered for ministerial training and the

ideal location of the Seminary as combining all the real, though not all the obvious, advantages of a metropolis and university community are being appreciated by both friends and students.

I venture to believe that the change in the government of the Seminary represents the introduction of a new era for our beloved Seminary and the enlarged realization of our hopes.

Respectfully submitted,

GEO. B. STEWART,

*President.*

## SEMINARY FINANCES.

The financial condition of the Seminary has never been more satisfactory than at present ; though it is perhaps too much to say that it is on a sound basis, so long as it is necessary to supplement the income derived from invested funds by the gifts of generous friends of the Seminary to the extent of five thousand dollars per year or more, as has been the case during the fiscal year just closed, and for several preceding years. This fact is a sufficient demonstration of the imperative need of a further endowment of at least one hundred thousand dollars to place the institution on a self-supporting basis, allowing nothing for expansion of the present line of work or for providing for much needed additions to or improvements in the existing equipment.

Besides the estimated value of the Seminary grounds and buildings, which is placed at \$300,000.00, the permanent funds amount to \$765,070.56. At the close of our fiscal year all these funds were invested except \$3,139.69, and investments had been secured for \$2,300.00 of this amount, though the securities were not furnished or paid for until during the month of April. The investments are made in the following securities :

First mortgage loans.....	\$646,778 00
Real Estate.....	90,829 73
Land contracts, bonds, stocks, notes, &c	24,323 14
	<hr/>
	\$761,930 87

The first mortgage loans are *all* productive and earn a net income of five and one-half per cent. The entire amount of defaulted interest on these loans on March 31 was \$198.25, some of which has since been paid. The real estate investments are all productive or used for Seminary purposes, except \$4,979.73, the most of which is represented by two farms which the Seminary had to take on old mortgages. The estimated net income from Real Estate investments will be fully five and one-half per cent. on the valuations of the properties.

There are unproductive notes, stock, debentures and judgments to the amount of \$12,960.79, most of which are worthless, and are a legacy from the past.

During the year there have been received the following donations :

For salaries and general expenses.....	\$ 5,124 74
For President's house.....	2,505 00
For general endowment.....	1,000 00
For Beecher professorship.....	971 00
For general professorships funds.....	25 00
For lectures, (McCauley fund).....	200 00
For President's contingent account.....	250 00
For expenses of mid-winter conference...	82 00
	<hr/>
	\$10,157 74

The following legacies have been received :

From estate of John F. Robinson.....	\$ 9,500 00
From estate of Enos Olmsted.....	978 48
	<hr/>
	\$10,478 48

During the year two Chicago properties which represented an investment of \$14,000 were sold at a net loss of \$1,707.05 ; but the money realized from these sales, invested in mortgage loans, will produce more income than the larger amount invested in the properties.

A careful estimate of the expenses for the coming year indicates that it will be necessary to secure donations to the amount of five thousand dollars in addition to the income which can be obtained from our invested funds. We feel confident that our good friends will again aid us as in the past, and that the end of the new year will find the Seminary in a condition no less satisfactory than that which now prevails.

LEVI S. GATES,  
*Treasurer.*



## NECROLOGIST'S REPORT.

PRESENTED AT THE ANNUAL MEETING OF THE ALUMNI OF  
AUBURN THEOLOGICAL SEMINARY MAY 9, 1906, BY

REV. WILLIAM S. JEROME, NECROLOGIST.

TIMOTHY GRENVILLE DARLING, D. D., Prof. æt. 63.

Born in Nassau, Bahamas, Oct. 5, 1842 ; graduated from Williams College, 1864 ; Princeton Theological Seminary, 1866-68 ; Union Theological Seminary, 1868-69. Ordained and installed by Presbytery of Albany, Schenectady, N. Y., June 18, 1873 ; assistant First Church, Baltimore, Md., 1870-73 ; pastor First Church, Schenectady, N. Y., 1873-87 ; acting professor Mental Philosophy and Hebrew, Union College, 1879-80 ; professor Sacred Rhetoric and Pastoral Theology, Auburn, 1887-90 ; Richards Professor of Christian Theology, 1890-1906. D. D. from Williams College, 1879. Died of appendicitis at Auburn, N. Y., Feb. 3, 1906, aged 63 years and 4 months. His mother, one brother and two sisters survive him.

The many notices of Dr. Darling in pulpit and press render less necessary a long review in this place. As well expressing the universal sentiment regarding Dr. Darling's life and character, we adopt the words of a colleague in the faculty :

Dr. Darling was a lovable and beloved man. There was a singular combination of strength and sweetness in his character which won all who came into contact with him. He was a fine example of what a Christian gentleman should be and while the world is poorer today because he no longer is in it, it is richer because of the helpful influences which constantly radiated from his life and of the blessed memories which survive his death. Once and again in connection with the inquiries made concerning his progress at the hospital the remark was made, "He was a good man." Not only was he this but his type of goodness was very attractive. His piety was so genuine and unaffected that it was always perfectly natural for him to speak of spiritual matters. He lived "as seeing Him who is invisible" and yet with a nor-

mal, vital interest in all the concerns of life. But in all his conversation one felt the tone of the higher interest. With all his seriousness, however, he was never gloomy. Indeed one of his charms was his never failing sense of humor. It gave him as well as his friends many a hearty laugh. With all the delicacy and refinement of his own sweet nature it touched upon this or that, awakening a laugh, but no resentment. Dr. Darling had a wide and rich experience before he came to the seminary. Always an earnest, keen student of books, he added to the knowledge which they gave him, a knowledge of men and he was a wise, judicious counselor. There will be many sad hearts today in Schenectady, where he labored so long and so successfully as a pastor, for his church has kept alive its loving interest in him. This is not the place nor time to enter upon an estimate of him as a teacher. The long line of students who have passed through his class-room loved him and earnestly respected him. The theology manifest in his life they revered. They have all lost a friend in the best and truest sense of that word. While he had his own convictions regarding the teachings of the Bible, no man was more patient or tolerant of the opinions of others. In this respect he was an ideal teacher. His genial face, his cheerful spirit, his wise counsel and his spiritual earnestness will be sadly missed within the walls of the seminary—and not only the seminary but also the homes into which he was wont to go, the church which he dearly loved and the city to whose best interests he was ever alive, will sincerely mourn his loss. A beautiful life has come to an end. The sympathy of the whole community goes today to those of the stricken home.

ALBERT J. PITKIN, Trustee, æt. 51.

Born May 22, 1854; died in New York city, Nov. 16, 1905, aged 51 years, 5 months and 24 days.

The minute adopted by the Board of Foreign Missions of which he was a member, well sums up the lesson of Mr. Pitkin's life and work :

Mr. Pitkin was born on March 22, 1854, and was the son of a home missionary. Beginning his business life as a mechanic, he interested himself in the manufacture of locomotives, and from the position of day-laborer, he worked his way upward until he became president of the American Locomotive Co., one of the largest corporations in the United States. By his marvelous executive ability, by his sterling integrity and his large-hearted benevolence, he established himself as one of the leading trustworthy business men of the East.

Mr. Pitkin made a public confession of Christ at an early age, and in his different places of residence, threw himself heartily into the work of the Church. For twenty-two years he was a member of the First Presbyterian Church of Schenectady and was made an elder of that church in 1894. In connection with his work there he became the leading citizen of the place and was universally beloved. His pastor testified of him that he was one of the most Christ-like men he had ever known. Coming to New York a little more than a year ago, he identified himself with the Fifth Avenue Presbyterian Church and he immediately came into prominence as one of the strong Christian laymen of the city. He loved the service of God's house; he loved the fellowship of Christian people and he loved every enterprise that sought to extend Christ's kingdom. Gladly and generously he gave and labored and prayed for the salvation of mankind. Though burdened by the cares of a large business, he was never so occupied that he would not do the Lord's work, and he faithfully performed any Christian duty. He was chairman of the Committee of One Hundred having in charge the summer tent work in New York city. He was a member of the American Tract Society and of the Council of New York University and was a trustee of the Auburn Theological Seminary.

The work of Foreign Missions was very dear to his heart and he counted it an honor to be a member of this board.

So long as his health would permit, he was a faithful attendant upon all the board meetings. His death is not only a serious loss to the cause of Foreign Missions, but to the work of the church in this city and throughout the land. It can be said of him as of Barnabas that he was a good man and full of the Holy Spirit and of faith.

1837—JOHN FREDERICK SCOVILL, æt. 88.

Born in Fort Edward, N. Y., May 9, 1812; united with the Presbyterian Church in Chester, N. Y., about 1830; studied at Union College in class of 1836; entered Auburn Middle Class, October 25, 1835; married to Miss Elizabeth Bibier Hasbrouck, at Fort Edward, N. Y., November 14, 1837.

Ordained pastor of Presbyterian Church of Glens Falls, N. Y., by Presbytery of Troy, November, 1837; remained there till June, 1842; Holland Patent, 1843-9; ceased to be a minister of the Presbyterian Church; on the staff of the New York Evangelist; engaged in the business of Magazine Publishing in New York; resident in Brooklyn, N. Y. Died—1900, aged 88.

1841—HORACE WINSLOW, æt. 91.

Born in Enfield, Mass., May 18, 1814; united with the First Presbyterian Church in Rochester, N. Y., 1834; graduated from Hamilton College, 1839; Auburn, 1838-40; Union Theological Seminary, New York, 1841; married to Miss Charlotte H. Pettibone, of Simsbury, Ct., May, 1850. Died Weatogue, Ct., March 7, 1905, aged 90 years, 9 months and 19 days.

Ordained and installed at New Windsor, N. Y., by North River Presbytery, May 25, 1842; New Windsor, 1842-3; Lansingburgh, 1843-5; Rockville, Conn., 1845-52; New Britain, 1852-8; Great Barrington, Mass., 1858-62; chaplain U. S. A., 5th Connecticut Infantry, 1862; pastor Binghamton, N. Y., 1863-8; Willimantic, Conn., 1869-81; resident Simsbury, 1881-3; pastor Providence, R. I., 1883-5; resident at Weatogue from 1885, supplying pulpits.

Further particulars of Mr. Winslow's work are lacking. He was a faithful and successful pastor of Presbyterian and Congregational churches for over sixty years.

1842—JOHN WAINWRIGHT RAY, æt. 92.

Born in Norwich, N. Y., April 13, 1813; united with the Presbyterian Church in Binghamton, April 15, 1832; graduated from Amherst College in 1839; Union Seminary, 1839-40; Auburn, 1840-1; Union, 1841-2; married to Miss Mary Jane Fenstermaker of Dansville, N. Y., Nov. 28, 1855. Died at Washington, D. C., after an illness of several months, July 3, 1905, aged 92 years, 2 months and 23 days.

Ordained in New York city by Third Presbytery of New York, November 16, 1842; Presbyterian Church, Glens Falls, 1842-5; Norwich, Conn., 1845-6; assistant secretary of American Educational Society, New York city, 1846-7; Oswego N. Y., 1847-8; Clyde, 1848-9; agent American Tract Society, Alabama, 1849-51; Dansville, 1851-2; Kalamazoo, Mich., 1852-3; Rockville, Conn., 1853-4; E. Avon and Perry, N. Y., 1855-7; editor of *Aurora Beacon*, Illinois, two years; editor of *Daily Whig and Republican*, Quincy, 1860-1; Washington, D. C., in public service, and newspaper correspondent, 1861-4; ordained deacon by Bishop Whitehouse of Illinois, (Prot. Ep.) in 1864, and priest, by Bishop McCoskry, of Michigan, 1865; rector, Tecumseh, Mich.; Westfield and Wells-ville, N. Y.; general agent of *The Churchman*, seven years; resident in Rochester, afterward in Washington, D. C., from 1897. Published two Episcopalian Church tracts and *Pocket Dictionary of Church Terms*.

Mr. Ray was a man of genial disposition and active temperament and though for many years in the Episcopal church, never lost his interest in the church of his boyhood, or Auburn Seminary. He often referred with amusement to the personal characteristics of the professors of his day. He claimed to have been the first to nominate Abraham Lincoln for the presidency, when editor at Aurora, Ill. At the time of his death he was the oldest Auburn student, not a graduate.

1844—CLAUDIUS BUCHANAN LORD, æt. 90.

Born in Nelson, N. Y., April 6, 1816; united with the Presbyterian Church in Nelson, 1830; studied at Hamilton College; married to Miss Henrietta Mills of Auburn, September 17, 1845. Died of pneumonia at Maryville, Tenn., April 19, 1906, aged 90 years and 13 days. He had seven daughters, of whom two survive him, also two sons, one of whom is Rev. John C. Lord, of Farmington, N. M.

Ordained and installed at Pike, N. Y., by Buffalo Presbytery, 1844 ; Pike, 1844-54 ; Springville, 1854-60 ; Gowanda, 1860-4 ; Perry Centre, 1864-7 ; Athens, Pa., 1867-9 ; Rockford, E. Tenn., (resident at Maryville) from 1870.

Mr. Lord was a brother of the late Rev. John C. Lord, D. D., of Buffalo, and a son-in-law of Prof. Mills of Auburn. Rev. T. W. Boardman, D. D., thus sketches his character and life-work :

Mr. Lord was a son of Rev. John Lord, and was born at Nelson, N. Y., April 6, 1816. He united with the church at the age of fourteen and was through life, devoted to the cause of Christ. He had in full the spirit of the Christian minister ; and was chiefly interested, to the last, in the evangelization of the world, both at home and abroad. His spirit was very benign. He had an enthusiasm for humanity. Early in life he espoused the cause of the oppressed and exerted a steady influence in their behalf. In later years he devoted himself with self-sacrifice and zeal to the elevation of both races, in destitute places of the south. He was a lifelong Christian philanthropist of a high order. He was a genial friend, much given to hospitality, faithful and charitable to all. In the south he devoted himself much to the cause of education. He founded Porter Academy near his own residence "Wildwood." He was especially interested in Maryville College and was president of its board of directors till failing health forbade. He was a great reader, and kept abreast of the times. He was sound in doctrine, a good Presbyterian, eager for the promotion of every good work.

In youth his health was frail and he did not anticipate a long life. He used to say he supposed he should be old if he lived to be forty. But his habitual benevolence and serene faith lengthened his days for half a century beyond what he had anticipated. His end was in great peace, as might have been expected from such a life. One who was present writes : " His face was beautiful after death. The impress of his spirit sat so plainly upon it." He was well known in Auburn

in former years; and his memory will always be held in affectionate honor wherever he was known.

1849—FREDERICK SCHWARTZ JEWELL, Ph. D., S. T. D., æt. 83.

Born in Elliott Mission Station, Mo., Jan. 23, 1821; united with the Presbyterian Church in Pemville, Tompkins county, N. Y.; studied at Groton and Munro Academies; Auburn from Dec., 1846, to some time in 1849; A. M. from Amherst College in 1851; Ph. D. from Lafayette College in 1869; S. T. D. from Nashotah Theological Seminary, 1896; married to Miss Julia Adelaide Chapin, of Springfield, Mass., Jan. 27, 1854. Died of typhoid pneumonia at Fond du Lac, Wis., Dec. 27, 1903, aged 83 years, lacking one month. He had six children. One son is rector of Christ Church, Pottstown, Pa.

Ordained by Presbytery of Ithaca, 1849; Cincinnatus, N. Y., 1849-51; Morrisville, 1854; teacher Schuylkill Haven, Pa., 1852; professor in Normal School, Albany, N. Y., 1854-69; preached, Greenbush, 1870-3; ordained deacon by Bishop Doane (Prot. Ep.) March 1, 1874, and Priest, Dec. 20, 1874, St. James Church, Winsted, Conn., 1875-8; Canon in Cathedral, Fond du Lac, Wis., 1878-80; St. Mark's Church, Evanston, Ill., 1880-85; adjunct professor in Racine College, 1885-88; St. Paul's Church, Watertown, Wis., 1889-94; St. John's Church, Portage, Wis., 1894-00; professor in Grafton Hall, Fond du Lac, Wis., 1900-03; also Chancellor of All Saints Cathedral, Milwaukee, Wis., for some years, and Deputy to the General Convention of Episcopal Church several times from the dioceses of Milwaukee and Fond du Lac, Wis.; lecturer at Nashotah; contributor to the *Religious Recorder*, *New York Evangelist*, *New England Journal of Education*, *Western Church*, *Living Church*, *Churchman*, *Church Standard*, *Church Eclectic*; published educational treatises, sermons, tracts and pamphlets; author of *The Claims of Christian Science*, etc.

Dr. Jewell had a long and useful life and his varied gifts found expression in many forms of Christian service. Though long prominent in the Episcopal church, he never lost his interest in the Seminary or the church of earlier days. His son says: "My father was always proud of his connection with Auburn and frequently regretted that he

was not financially able to show his appreciation in some substantial way."

1851—ROBERT CARTER WALL, æt. 81.

Born in Ireland, May 20, 1824, in Auburn two months ; graduated at the De Lancey Divinity School, (Prot. Ep.) at Geneva, N. Y., 1861 ; ordained deacon by Bishop De Lancey, at Geneva, Feb. 2, 1862 ; ordained priest, by same, at Geneseo, N. Y., May 6, 1863. Married Miss Savage of Geneva.

Rector and missionary at Camden, Forestville, Clyde, Jordan, Dansville, Brockport, N. Y. ; Goshen, Ind. ; Columbia and Carthage, Mo. ; Tiskilwa, Ill. ; Lima, O. ; Princeton, Ill. ; Hammond, Ind. ; Hillsdale, Mt. Clemens, and at Lexington, Mich., from 1895 to 1905. Died at Lexington, Mich., Nov. 28, 1905, aged 81 years, 6 months and 8 days.

The Lexington paper thus referred to Mr. Wall and his labors: "He was an illustrious man, stern in his ideas of justice, but no one brought to the discharge of his high duties a loftier conception of the right, cleaner hands, purer patriotism, or a stronger and more patient diligence. What he did as a minister of the Gospel of Jesus Christ was done according to his high conception of duty and with painstaking thoroughness. The spotless character he has left behind stands as a lasting monument for others to follow. For ten years the writer of these lines has enjoyed his unbiased friendship, his confidence and esteem, and today we commemorate his virtues, speak kindly and affectionately of his memory, and send out to his people and to all those who value the recognition of merit and nobility this humble testimony of our enduring regard for a well spent and virtuous life.

1852—ROBERT RUSSELL BOOTH, D. D., LL. D., æt. 75.

Born in New York, May 16, 1830 ; united with the Rivington St. Church in New York, April, 1847 ; graduated from Williams College in 1849 ; D. D. from University of New York in 1864 ; LL. D. from Lafayette College, 1895 ; married to Miss Emma Louise Lathrop of Auburn, Oct. 26, 1853. Died in New York, Nov. 24, 1905, aged 75 years, 6 months and 8 days. His wife survived him.



Ordained and installed as colleague pastor of First Church, Troy, N. Y., by Presbytery of Troy, Nov., 1853; Troy, 1853-8; pastor First Church, Stamford, Ct., 1858-61; Mercer St. Church, New York, 1861-70; University Place Church, 1870-86; Rutgers Riverside Church, 1886-96. Pastor emeritus, 1896-06. Moderator of the General Assembly, 1895; director of Princeton Theological Seminary; trustee of the Christian College, China; member of the Presbyterian Board of Foreign Missions.

Dr. Booth's record in the church is a long and honorable one. Most of his ministerial life was spent in the city of his birth, where he was for many years a power in the pulpit and in all ecclesiastical affairs. In three large city churches he did a noble and enduring work. Perhaps his greatest achievement was the removal of the old down town Rutgers church, to a new location and building in the upper part of the city. He was the oldest member of the Foreign Board and was influential in many fields of usefulness. He took a prominent part in the revision movement in 1890, and was a member of the General Assembly's committee appointed to revise the creed of the church. He was a brother of the lamented Henry M. Booth, the beloved first president of Auburn Seminary.

1860—DANIEL HENRY ROGAN, aet. 75.

Born in Kingsport, Tenn., June, 1830; united with the Church in Kingsport, 1849; graduated from Amherst College in 1857; dismissed to Maysville Theological Seminary, May 5, 1859; married to Harriet Eaton Hunt of Amherst, Mass., May 10, 1859.

Ordained and installed at Bristol, Tenn., by Holston Presbytery, November, 1859; Bristol, 1859-61; Bernardston, Mass., 1861-3; First Congregational Church, Greenfield, 1863; North Amherst to 1866; Presbyterian Church, Hudson, Wis., 1870; Congregational Church, Newton, Iowa, 1871-4; Anoka, Minn., 1875; Universalist Church, Newton, Ia.; Cedar Rapids, from 1880. Died February 12, 1905, aged nearly 75 years.

## 1881—JOHN BURKHARDT, æt. 62.

Born in Cleveland, O., April 30, 1843 ; united with the Ass. Reformed Church in Cuylerville, N. Y., spring of 1861 ; served in the Civil war ; studied at Geneseo Academy ; married to Miss Ellen Magdalene Castner of Westfield, N. Y., Jan. 2, 1869. Died at Brownville, N. Y., December 21, 1905, aged 62 years, 7 months and 21 days. He had one daughter. Ordained, St. Edward, Neb., by Presbytery of Omaha, October 18, 1881 ; Oakland, 1881 ; St. Edward from 1881 ; Corfu, N. Y., MacDougalls, Williamstown and other fields in New York. His last parish was Brownville.

Brother Burkhardt was a man of modest nature, but excellent Christian character. He faithfully served Christ and the church in many fields, and in them all left the memory of an unselfish life and a warm interest in Christ's kingdom. Coming into the ministry late in life, he yet did a most successful work, and honorably won the reward of the faithful servant.

## 1894—ANDREW NELSON, Ph. D., æt. 40.

Graduated at Knox College, Toronto, 1891 ; Bangor Theological Seminary, 1891-92 ; Auburn, 1892-4. Died at Liberty, N. Y., April 26, 1905, aged 40 years.

Ordained and installed at Red Creek and Victory, N. Y., by Presbytery of Lyons, June 6, 1894. Pastor at Liberty, N. Y., 1899-05.

Mr. Nelson's work in the ministry was brief, but faithfully done. His class letters reveal a hearty, loving disposition, ready for hard work, and his two brief pastorates were not without evidences of God's blessing.

## 1906—FRANK LEE PUTNAM, æt. 26.

Born at Canajoharie, N. Y., December 11, 1879 ; joined the Presbyterian church at Johnstown, N. Y. ; graduated at Hamilton College, 1903 ; Auburn class of 1906. Died at Auburn, February 18, 1906, aged 26 years, 1 month and 7 days.

THE AUBURN RECORD paid loving tribute to Mr. Putnam's life and character.

The shock of Mr. Putnam's death was the more severe because so unexpected. His three years here in the Semi-

nary were typical of his whole life, a life devoted entirely and unswervingly to the ideals of his Christian convictions. No thought of self ever hindered his activity, for his whole being was given to God's work.

At Auburn his quiet growth appeared in power of thought, strength of expression, grasp of situations. He kept his work before him. Churches at Laurens and Unadilla, coming under his care, began at once to thrive. He straightened their tangles, and, winning young and old, made himself loved and needed.

He made for himself friends by his geniality and consideration. He planned for himself a happy and helpful home, and to his friends it was manifest how great wealth of love and fidelity he was storing there. Of his books also he made friends. But of all helpers he made foremost, by his reliance, his Master.

In all his life we see a single and insistent aim to be and do. That he chose the Christian ministry shows how definite the aim was. For this work he was now about ready. His call to labor was to a field of unexpected honor.

## ALUMNLIANA.

### CALLS.

- Beckes, Oscar E., '99, Ossian to Rose, N. Y.  
Burns, W. C., '87, Honeoye, N. Y., to Monroe, Mich., accepted.  
Carver, A. S., '82, Milesburg to Pine Grove, Penna.  
Devin, Oliver P., '01, Buffalo, N. Y., to Rapid City, S. D., accepted.  
Hallock A. Burtis, '01, Sparrows Point, Md., to Takoma Park, Washington, D. C.  
Ketchum, William Wallace, '97, Forty Fort to Pittston, Pa.  
Lamont, John M., '04, Syracuse to Theresa, N. Y., not accepted.  
McSporran, J. W., '04, Germantown, Pa., to the Great Island church, Lock Haven.  
Mason, William H., '98, Chicago, Ill., to Hamilton, O., accepted.  
Von Tobel, A. F., '95, Camden, N. J., to Athens, Penna.

### INSTALLATIONS.

- Ward, Edward J., '05, Silver Creek, N. Y., February 2.  
Welch, J. R., '02, Fourth Presbyterian church, Portland, Ore., on March 7.

### CHANGES OF ADDRESS.

- Brown, D. S., '89, from Hansen, Neb., to Kimball, S. D.  
Beckes, Oscar E., '99, from Ossian to Rose, N. Y.  
Conant, Charles A., '63, from Lisha's Kill to 849 Union St., Schenectady, N. Y.  
Geddes, Daniel M., '01, from Mayfield, N. Y., to Mansfield, O.  
Parent, S. G., '96, from Ballston Spa. to Mariaville, N. Y.  
Swann, Walter M., '01, from Georgetown, Colo., to Jackson, Minn.  
Reed, Newton L., '83, Box 774, San Juan, P. R.  
Waldo, Milton, D. D., '52, from Philadelphia, Pa., to Ridgewood Road, South Orange, N. J.  
Welch, J. R., '02, from Warrenton, Ore., to 960 Corbett St., Portland.

'46. "Slaveholders I Have Known" is an article in *The New York Observer*, by H. A. Nelson, D. D., of Wooster, Ohio. He is one of our oldest living alumni.

'52. E. D. Morris, Columbus, Ohio, has a very interesting and suggestive article in a recent issue of *The New York Observer*, on "Inventory of the Presbyterian Church for the past twenty-five years."

'55. Walter V. Couch has "An Appreciation" of *The Presbyterian* in the number of February 28.

'60. Our readers will find a keen piece of satire and wit in Dr. Herrick Johnson's article in the March 1 issue of *The Presbyterian Banner* on "A Study in Criticism, With Some Original Research."

Prof. Herrick Johnson, D. D., has a helpful article in *The Presbyterian Banner* of March 22 on "The Ideal Student."

'66. Joel S. Jewell of Otego, N. Y., has suffered a stroke of paralysis and has been laid aside from duty for the present.

'70. Dr. D. R. Breed has lately published a work on the "History and Use of Hymns and Hymn Tunes." This work is designed as a text-book and has had great success. It has rapidly run through two editions.

'73. "Strategic Points, and Some Strategy in Oregon" is a most helpful and interesting article in *The Assembly Herald* by William Sylvester Holt, D. D., Portland, Oregon.

'74. "Candidates for the Ministry," is a timely article in *The New York Observer* of March 8 by E. C. Ray, D. D.

'79. "Among Our Indians in Washington" is a contribution to *The Westminster* by H. F. White.

E. B. Cobb, D. D., Elizabeth, N. J., reports as the first fruits in his church from the meetings conducted by Rev. W. N. Biederwolf an addition of sixty-four, of whom thirteen came by letter.

'80. Frederic Campbell, pastor of Westminster church, Brooklyn, N. Y., received the largest number of new members ever welcomed by the church on a single occasion, Sabbath morning, April 1. There were seven by certificate and thirty-nine by confession.

'81. At the First church, Thompsonville, Conn., A. V. S. Wallace, pastor, twenty-eight members were received on February 4. The same day \$520 were given for Foreign Missions.

'83. On April 1 the First Presbyterian church of Anderson, Ind., dedicated its new \$60,000 church. The windows are cathedral design and were all contributed as memorials. The total seating capacity is 1200. Charles P. Luce, the pastor, has served this people seven years.

'85. The Presbyterian church at Wyoming, N. Y., under the pastorate of Frank G. Weeks is reporting progress.

The Presbyterian church at Webster, N. Y., dedicated its newly remodeled and renovated house of worship on Thursday afternoon and evening, March 29. Wm. D. Jones, the pastor, had charge of the services. He is to be congratulated on the completeness of the very attractive audience room and Sunday-school department.

'87. A. S. Bacon and his people of the First church of Niagara Falls are very happy over Mr. Bacon's ability to resume his work March 4, after a year's absence owing to ill health.

'88. "A Practicable Via Media in Evangelism" is the subject of an article in *The Westminster* by Frederick W. Palmer, D. D.

'89. Louis F. Ruf, pastor of the church at Olean, has cause for gratification in the result of his labors. The Sunday-school has received seventy new members. The annual budget of expenses has more than doubled. A change has been effected to the free pew system.

'91. The First church of Batavia, Henry R. Fancher, pastor, recently celebrated the fiftieth anniversary of the dedication of the present house of worship with appropriate services. This church is the largest in Genesee presbytery, having a membership of more than 700.

Sixty-four members have been received into Brooklyn church, Oakland, Calif., during the year. Henry Kendall Sanborne is pastor.

'93. Hugh Jack, pastor of the First Presbyterian church at Peoria, Ill., has his people organized in a most effective way for service: 1. A committee of 100, covenanted to bring one or more persons to Christ and into membership in the church during the present year; 2. A "Go to Church Band," covenanted to attend the services of the sanctuary regularly, thus providing always for an evening congregation; 3. A Fellowship Committee, covenanted to welcome strangers who enter the church, to call on them in the city and to promote sociability in the church. The result is a growing interest, and increased attendance and a steady enlargement of the membership.

'94 The Bridge street church of Catasauqua, Pa., B. F. Hammond, pastor, received twenty-three persons at its last communion, ranging from fourteen years to ninety. Two were grandfathers.

The First church at Seneca Falls, N. Y., H. Grant Person, pastor, is permeated with the missionary spirit. One foreign missionary and two home missionaries are partly supported by the church.

Andrew C. V. Skinner at a special communion service welcomed thirty-four members into his church at Three Rivers, Mich. All this is largely the result of a special evangelistic meeting of three weeks. A. M. Smith, a Seminary classmate of Mr. Skinner, assisted in these meetings.

John Timothy Stone, D. D., on his return from his college Alma Mater, Amherst, stopped off at Philadelphia, to attend the Torrey-Alexander meetings. He gives an account of the meetings which he attended, in *The New York Observer* of March 8.

'95. D. I. Sutherland has just completed his fifth successful year in Calvary church, Detroit. Sixty-six members were received during the year. The congregation celebrated the event by increasing the pastor's salary.

'97. On March 4, W. A. Roulston, pastor of the Bellevue church,

Allegheny, Pa., read a very interesting paper before the Ministerial association on "Burns, the Love-Poet of Scotland."

'98. The following from the weekly calendar of the First Presbyterian church, Caledonia, N. Y., Rev. H. H. Barstow, pastor, is most suggestive: "The Session on Friday passed the following most important resolution: 'Believing that intermittent and infrequent evangelistic efforts by the church are not the scriptural or reasonable method of winning the unsaved to Christ, and that while doubtless fruitful of much good are also often harmful, we hereby resolve that henceforth it be the settled policy of this church to maintain evangelistic effort as a regular and continuous feature of our work and spirit, on the same level and with the same definiteness as our social, financial, missionary and educational work. We call upon the members and all organizations to co-operate by prayer and personal effort, and sympathetic support of all wise plans that shall conduce to this end.' The pastor will preach on this resolution next Sunday morning."

Mr. Barstow has a short article in *The Westminster* on "The Hell Fire Cycle."

'99. Roland E. Christ, Pleasantville, N. J., recently received fifteen persons into the First Presbyterian church, on profession. He was installed October 2, 1905. He has organized a Boys' Club with a membership of nearly forty.

'00. The First church of Ironton, O., L. O. Richmond, pastor, recently closed what has probably been the best year in its history. Forty-eight persons have united with the church. All branches of church work are in the most flourishing condition.

'04. The church at Florence, Wis., under the pastoral care of L. B. Sherwin has voted to assume self-support during the coming year.

Earl R. North gives all of his time now to The Prospect Street church of Ashtabula, O. The Kingsville church, which took half of his time, is vacant.

'05. Howard D. Chandler, Rushville, Nebraska, has just closed a very successful series of evangelistic services, assisted by Rev. Wm. Hardcastle, field secretary of the Nebraska Y. P. S. C. E.

Auburn was well represented at the late meeting of Detroit Presbytery. Chas. D. Jacobs, '85, is stated clerk. Earnest G. Hildner, '01, was elected moderator. Presbytery was entertained by Emanuel church of which A. H. Cameron, '86, is pastor. John Kennedy, '96, of Mt. Clemens was elected a commissioner to the General Assembly. Others present were Wm. W. Wetmore, '64, Wm. S. Jerome, '83, Francis Carruthers, '96, David I. Sutherland, '95 and H. L. Crain, '05.

## SEMINARY ANNALS.

### CALENDAR.

Feb. 26. Rev. C. S. Macfarland of Malden, Mass., "The Content of Revelation."

Mar. 5. Dr. Hoyt, "The Harmony of Law and Life."

Mar. 12. Reports from delegates to Nashville convention.

Mar. 16. Pres. C. F. Thwing of Western Reserve University, "The Qualities of a True Minister."

Mar. 19. Rev. L. F. Esselstyn of Teheran, Persia, "Practical Missionary Life in Persia."

Mar. 20. Rev. N. E. Clemenson. Missionary among Mormons, "Mormonism."

Mar. 26. Dr. Dulles, "Christ's Last Message of Good Cheer."

Apr. 2. Pres. Stewart, "The Aim of Auburn Seminary." Rev. C. N. Frost, Mr. E. C. Leonard, Mr. C. E. Walbridge.

Apr. 3. Dinner to Commissioners at Silliman Club House.

Apr. 6. Chaplain Herrick of Auburn State Prison, "Prison Conditions and Work."

Apr. 9. Rev. H. B. Stevenson, "The Attractive Power of Christ."

Apr. 16. Dr. Beecher, "Esau."

Apr. 17. Rev. J. D. Nutting, Missionary among Mormons, "Mormonism."

Apr. 23. Dr. Riggs, "The Practical Value of the Thought of God's Immanence and Omnipresence."

The present senior class of the Seminary has exercised remarkable expedition in settling upon fields of labor. Early in the year many had decided on their work and by February more than one-half had come to a definite decision in the matter. We give the names of those now certain as to their plans with the place of their activity in the immediate future.

Manley F. Allbright.

John V. Axtell, Adirondack Mission Work.

Frank O. Emerson, Batanga, Kameroun, Africa.

Isaac F. Fleming, Fair Haven, N. Y.

Henry G. Hanson, Harlen, Montana.

Joel D. Hunter, assistant to Rev. Graham Taylor, Congregational Tabernacle, Chicago, Ill.

Henry P. Judd, Home Mission work at Allanstand, N. C.

Angus J. MacMillan, Lima, N. Y.

Frederick L. Mendenhall.

John W. Neel.



Marion B. Palmer, Prince Royal's College, Chieng Mai, Laos.

Robert B. Reed, Syrian Protestant College, Beirut, Syria.

Norman C. Schenck, Home Mission work at Hunt Dale, N. C.

John Sharpe.

Arnold Smith, Porto Rico.

Harris B. Stewart, assistant to Dr. Dulles, Second Presbyterian church, Auburn, N. Y.

Elmer J. Stuart, Oneida Castle, N. Y.

It may be of interest to Auburn men to know of the work done by President Stewart in one line. During the month of March the president addressed thirteen colleges in the state of Pennsylvania alone on "Bible Study as a Preparation for Life Work." This subject is one which is too often neglected by college men and to have the subject brought to them in President Stewart's most interesting way, should make many give the subject its proper consideration.

In response to the appeal from the famine stricken district of Japan there came quickly a desire to aid our Japanese brothers in distress. Several plans were discussed which materialized in a free-will lenten offering from its students and certain of the faculty. The resulting contribution of \$100 was gratifying. The money was sent to the board of relief, which board forwarded it as a gift from the Seminary to her many friends in Japan now so sorely in need. We hope it may do the poor sufferers as much good as it has those who so freely contributed to the fund.

We have had the good fortune to hear two men of experience speak on the work among the Mormons. The theology of the Mormons is so involved that their present course of life is made not only legitimate but most honorable and commendable. Much of their error is directly traceable to their ignorance of the scriptures.

The problem of the work is to instill into their minds and hearts Christian truth and knowledge of God's word. The people receive the missionaries willingly and give a good hearing. Often those who come to the meetings to scoff, stay to argue and go away to believe.

The best work done so far, is by itinerant preachers. The gospel wagon with three or more preachers goes from place to place on their work. Their efforts lie along two main lines, preaching a series of sermons on the Bible and Christian truths, and house-to-house canvas in which religious literature is widely used.

The most serious draw-back in the work at present is the inadequacy of the working forces. No field in the United States is more poorly equipped with workers, when the area and need of the field are con-

sidered. A strong plea was made for men who were willing to make a sacrifice of the comforts and luxuries of the snug country or city parish, to enter the rugged and strenuous home mission work among the Mormons.

The high conception of the Christian ministry presented by President Thwing of Western Reserve university ought to be a keen inspiration to every one. The qualities of the Christian minister were given as characteristics which "I want to find in the man who is my pastor."

1. I want to find my pastor a great gentleman, an aristocrat in his tastes, but a democrat in his sympathies. I want him to embody the greatest and the best that humanity has attained, but in his sympathies I want him to be distinctly human, to possess a great sense of neighborhood, humanity—to hold all men as of one brotherhood—all children of one father. To have a common regard for the opinions and prejudices of other men. To have sympathy with their feelings, to give the man who holds a position opposed to his own a credence and consideration even more sympathetic than to his own self, to have an appreciation of the other man's views. These are the great elements of a gentleman and an aristocrat.

2. I want him to realize that the permanent value of his sermon never rises above the respect paid to his character as a man and as a gentleman.

3. I want my pastor to help me unto my God through worship and prayer. The sermon may be a message of intellect to intellect and as such play a most essential part, yet for me I want to be helped to my God through a great sense of worship.

4. Also I want him to have in mind that he is to cultivate himself and not his individual sermon. To cultivate a sermon is like pushing up waves that soon fall back and fall the deeper as they have been pushed the higher. The truly great sermon comes out of a great character—a great soul. Let him fill himself full, be enriched, full of all good here below and from heaven above. There is nothing that so enriches as biography. Poems foster sympathy and inspiration; but for enrichment, first and foremost is biography. The story of life enriches life; a great life, told in a great way, makes the reader great.

5. I want him to have a noble and godly conception of the value of the church as a great organization for helping humanity. It is the greatest and most moving power in the last 2,000 years. He should realize the majesty, dominion and power of the church universal. He should make the local church a powerful agency for doing a worthy work for his people. There is more to be done than the giving of two sermons a week and making a few social calls. The neighborhood and the church are to be the two forces working for the universal kingdom.

6. I want my pastor to have a high and noble conception of the satisfaction which belongs to him as a Christian minister. He is the one who is to be the great friend to the boys and girls, the one to bring comfort to his people in their diverse necessities. He should be thankful that he has the right of going to people in their darkest hours and standing by their side, sharing with them their sorrow and distress. I want him to embody greatness of contentment as a Christian minister, to be a glorious and happy man, the best friend to people in their need.

A man who is all of these in the greatest degree is the one whom I want as my pastor.

---

The Student Volunteer conference is now a thing of the past, but the spirit which was quickened and the missionary zeal which was aroused will perpetuate its memory for years to come.

Among the varied impressions received during those few days, we can mention but a few. We shall never forget the enthusiastic welcome and still more cordial entertainment, which we received from the people of Nashville. "Southern hospitality" we found to be something more than a name; it is a fact.

The personnel of the assembly was a feature most impressive. Over three thousand students from seven hundred institutions of higher learning in the United States and Canada were gathered to hear the claims of Christ's kingdom in distant lands. And as one looked out over that vast audience, which we may safely say never numbered less than five thousand—five thousand eager, zealous and earnest young men and young women—it seemed as though God meant to work mighty things through that gathering.

The discussions of the various fields were led by men direct from the fighting line. The men were those, in every instance, who have made their work count, by applying those means best suited to meet the peculiar demands of the individual field. The whole range of missionary activity was presented in the most telling form. Besides the needs and opportunities of the mission work at large, and those of the particular fields, the relation of the home church to the missionary campaign was handled most skillfully. Another feature among the addresses was that of having laymen give their view of the work. This part of the program included such men as Sir Mortimer Durand, Gen. Foster and many others of like renown.

One may easily see that the whole convention was conducted on a grand scale. There was nothing commonplace or second class. Yet, on the other hand, it was not a flight into the clouds. At no time did the work leave the firm basis of practical idealism to soar into the

idealism of the theoretic. The influence of Nashville is of the kind that endures—the kind which generates action. We only regret that all men could not secure a share of the spirit which was manifest throughout the conference.

---

Rev. Cordello Herrick gave a most interesting talk at the club house about his work as chaplain of Auburn prison. He entered this work "because of the joy of helping those who are the farthest down and his years of service have proved to him that there is no limit to the grace of God." At the present time there are about 200 women and 1,220 men in the prison. These men come from 267 different lines of employment which proves, contrary to the widespread opinion, that there is no distinct criminal class. Of the inmates, five per cent. are college graduates, seven and one half per cent. have had academic training, and only about ten per cent. are without an ordinary education. Roman Catholics form about one-half of the population of the prison, although in the state they form much less than one-fifth. Many Jews are transferred to Auburn from Sing Sing; the charge is usually arson or receiving stolen property; a Jew as a murderer is almost unknown. Of the Protestants, ninety-eight per cent. claim to have had religious training in their youth. Many were brought up in orphan asylums where their whole life was institutional and mechanical, so that they gained no self-reliance. About 80 per cent. of the general population were formerly intemperate. The chaplain conducts a regular Sunday service in the chapel and although they have no church society, he baptizes and administers the sacrament to any who profess belief in Christ. At the last communion service, about 165 were present and all but fifteen partook. In general, the prisoners are more to be pitied than censured; their lack of self-control makes prison detention a blessing to them. Some men are hardened in crime by prison life and some are embittered by the injustice of "justices," but more are helped than are harmed. A library of 5,500 books gives them access to the latest and best thought along mechanical and electrical lines, so that many a man has made his prison hours a means of preparation for a good position after his release. Many have been converted, so that they have risen from their debased life and gone forth not merely reformed but regenerate.

## BOOK REVIEWS.

Press comments on *The Prophets and the Promise* by Dr. Beecher and on *The Work of Preaching* by Dr. Hoyt :

"You have conferred a great blessing on the church by publishing it," writes a prominent minister, concerning *The Prophets and the Promise*. "It is just the book we all need, and its clarifying view of the right attitude of present day faith toward the Old Testament scriptures is most helpful."

"It is admirable. I shall use your book and recommend it to my students."

"The sanest, clearest and most satisfactory account of two of the most intricate subjects in the Bible that I have ever seen," says a prominent theologian about *The Prophets and the Promise*. "Can be understood by laymen who wish to study the Bible, and will be a treasure in the library of ministers."

"The name and fame of the author guarantee this work. The result of many years of ripe study is here represented. The book is a strong, logical discussion of the Prophets and their Messianic messages. It will fill a permanent place in theological literature, and be accorded a place on the working shelves of an intelligent Christian ministry."—*Christian Observer*.

"Dr. Beecher writes clearly, forcibly and interestingly. His study of the Prophets is important."—*The Examiner*.

*The Western Christian Advocate* says: *The Prophets and the Promise* is a stimulating and attractive volume. The author has been Professor of Hebrew in the Auburn Theological Seminary for a third of a century. He is recognized as one of the keenest investigators and clearest thinkers in the ranks of American Biblical scholars. The aim of this volume is to re-state the doctrines pertaining to messianic prophecy in the terms of modern thought. The book occupies a niche by itself."

"A product of studies accumulating during many years, devoted to the prophets and their messages relating to the Messiah. The conclusions are 'the old orthodoxy transposed into the forms of modern thought.' The work will take its place among valuable text-books in theological literature."—*Lutheran Observer*.

**THE WORK OF PREACHING.** "The seventeen brief lectures in this volume by Professor Arthur S. Hoyt, of Auburn Theological Seminary are, as the title page intimates, for a professional class. But they are free from scholasticism, and sensitive to the demands of the present time, which is viewed as at once a harder and a better time for the

preacher than any time before, and demanding better preachers. How to preach, and also how not to preach, is shown, with fulness of direction and caution ; but the two things most insisted on are the true theory of preaching and the study of its illustrations in great preachers. The sermon is regarded as not manufactured, but born—a message from God born of the spirit in the heart, a gospel message for salvation ; but these terms are broadly construed as applicable to all that is included in ' the making of man,' yet holding the spiritual aim supreme. For practical delineation of the ideal the great lights of the modern pulpit are freely introduced—above all, Phillips Brooks, and Henry Ward Beecher, ' the Shakespeare of the pulpit.' Though a professor of sociology as well as of homiletics, Dr. Hoyt abstains from special advice upon the peculiarly difficult problem of properly relating the two in applying the gospel to ' the puzzling questions of a complex age.' If the general counsel given on how to preach is followed, such advice will be less needed."—*The Outlook*.

"THE WORK OF PREACHING" by Professor Hoyt of Auburn Theological Seminary, though primarily a book for the class-room, may be found helpful also in the study. It is a course of seventeen lectures, each preceded by a careful analytical outline. First the importance of preaching is urged and its ideals set forth ; then, the general and specific preparation are considered ; then the use of scripture, and then, at some length, the most persuasive methods of presentation. A good word is said at the close for plain speaking."—*The Churchman*.

THE WORK OF PREACHING. "The experienced author of this attractive volume has given us a fresh book on a trite theme, one that is edifying, entertaining and energizing in an imminent degree, and one that is well adapted to awaken enthusiasm, inspire diligence, and promote efficiency on the part of the preacher in the faithful pursuit of his sacred calling. The significant title of his book, *The Work of Preaching*, is suggestive of his avowed aim — ' the interpretation of preaching as a *living* message,' and both title and aim find full exemplification in the *practical* and *vivid* manner of presentation employed by the author in the elucidation of his theme.

The thoughtful reader will find this to be a thoroughly live book without a dull line from first to last, containing in rich measure the ripened fruit of intelligent observation and matured experience, with the garnered treasure of prolonged study and extensive reading, all conducing with common trend to a sane comprehension and sound interpretation of the word of God."—*The Baptist Commonwealth, Philadelphia*.

"Dr. Hoyt is a man of experience in teaching the theory of preaching, and he has produced an excellent book for Christian workers. It

sets forth the whole work of the preacher in clear and lucid style, and gives very helpful suggestions concerning it. The author notes the special difficulties in the way of the preacher in this age of materialism, social unrest, and critical spirit ; and gives some practical advice as to how they should be dealt with. A helpful table of contents and bibliography of the subject precedes each chapter. If men in the active work of the ministry would frequently read such handbooks as this, it would help much to keep them out of ruts, and up with the times."—*R. B. P., The Record of Christian Work.*

Bishop John H. Vincent has written to The Macmillan Company to express his warm and hearty approval of Professor Arthur S. Hoyt's recent volume on *The Work of Preaching*. He styles the volume "a book full of wisdom," and goes on to say : "The writer understands his subject ; has read widely about preachers, and preaching ; has heard sermons ; has preached, and has lectured to preachers. Into this book he has put the best things about sermons that the best preachers and critics have said, and has himself here written as good and wise things as he quotes, and as a result we have a book on sermons, their preparation and delivery that no student of the science and art of preaching can afford to leave out of his library."

---

**THE PROBLEM OF THE OLD TESTAMENT**, considered with reference to recent criticism, by James Orr, D. D., Professor of Apologetics and Systematic Theology, United Free Church College, Glasgow, Charles Scribner's Sons, 1906.

This is the volume that has just won the Bross prize of \$6,000, for the best book on the connection of the facts in any department of knowledge with the Christian religion. But even without that, Dr. Orr's reputation is a sufficient guarantee that his work is the product of a large brain and of untiring industry. His familiarity with the accumulated literature of the subject is something prodigious.

The book is a defence of the essential historicity of the Old Testament account of the religion of Israel, including the essential Mosaicity of the pentateuch, in opposition to the criticism that denies these. Dr. Orr accepts all critical results that are correctly inferable from the phenomena found in the scriptures. He takes no stock in any merely mechanical doctrines of inspiration. He goes to an extreme in provisionally yielding points to his opponents. He bases his polemic on the record of the case as made up by them, rather than on an original study of the Old Testament itself. But he exposes mercilessly their lack of literary and religious appreciation, their contradictions

among themselves, their flabby and unscientific logic. He thus vindicates the essential truthfulness of the account of the origins of Christianity as given in the scriptures, which is mainly the account heretofore accepted in the churches.

The book exhibits mental greatness, breadth of view, good temper, thoroughness in investigation, and is in these respects an encouraging specimen of the new conservative literature that is now happily coming to the front.

WILLIS J. BEECHER.

THE WORK OF PREACHING by Arthur S. Hoyt, D. D. A book for the class-room and the study. The MacMillan Company, 1905. pp. viii, 355. 5½x7½ in. \$2 net.

The great preacher is born not made, and he is a law unto himself. Had theological seminaries only students of this order the department of homiletics would prepare no text-books. Even the man of talents finds his own way and a tradition grows up that men succeed without training or in spite of it. As groups of ministers discuss this topic one and another comment on the inefficiency of their training excepting in the hard school of experience. Beside all this the way of the genius and the waywardness of the student who can learn only by failure, is the miserable sentimentality which substitutes trust in the spirit for manly preparation and hard work. And, one more factor, in many seminaries of old the homiletic chair was "filled" by some eminent and *passé* "Divine" whose people had wearied of him and whose own weariness demanded a saint's rest. No wonder homiletics is an art fallen—in the seminaries—into disrepute.

And yet how absurdly false is the estimate. Even the genius is the better for criticism and training, while all the others—nine hundred and ninety-nine in a thousand—are dependent upon it. The youth of talents may be ruined by his success. He needs criticism and teaching, not indiscriminate praise; the clear judgment of the expert, not the admiration of the multitude. And the average man! his career is made or marred by his training. In any body of theological students it is pitiful to note how many are foreordained to failure by their incompetence in the art of public speech. By it they stand or fall, an art difficult of acquisition and practiced in the sight and hearing of a multitude. Yet the average student has the audacity to enter the ministry, though he has neglected to master the technique of his profession. With his crudities of style, his barbarisms of manner, his provincialism of utterance, he inflicts himself upon his congregation and blasphemes his God by praying for the Spirit to fill such an ungainly and lazy instrument. Neither the Spirit nor the congregation has any use for him, and the dead line shows itself before he has



got his first call, for his real vocation is to the sale of insurance or of books. Think of singer or actor or painter neglecting the study of technique. I feel like saying to every student, as you value your ministerial life whatever you neglect don't scamp your work in homiletics.

It is the glory of Auburn that it has exalted homiletics—Johnson, Upson, Hoyt,—where shall you find a succession to excel it? And behind it is the Hamilton College tradition. This much Hamilton and Auburn prove, that the average student may be taught to express himself in public clearly, creditably, acceptably—more we may not rightly ask of our schools, less we should not accept.

Prof. Hoyt worthily succeeds Johnson and Upson. Higher praise I cannot name, and this book is representative of his method,—simple, clear, to the point, practical; the working book of a man who works with students. It is the outcome of the class-room, and if one may not have the inspiration of the presence of its author, it is still a guide which will put the student on the right road. We highly recommend it to men who wish to learn the art.

GEORGE WM. KNOX.

**THE MESSIANIC HOPE IN THE NEW TESTAMENT** by Shailer Mathews, University of Chicago Press 1905, XX. 338 pp., 6x9 inches. \$2.50 *net*.

This is one of the decennial publications of the University of Chicago. Its theme, always of interest to the student of the New Testament, is made doubly so by the writer's earnest effort to get at the exact concept of Messianism in the literature of Judaism; to compare that concept with the New Testament expression of it and then to discover if possible, what is essential in the whole presentation. It is virtually an application of the historical method in the study of this significant subject. Prof. Mathews begins with the Messianism of the prophets and shows us how the way was prepared for the development of the whole concept in the times immediately preceding the coming of Jesus. These days big with meaning for Judaism gave birth to several distinct movements, all of which were in some way controlled and inspired by great hopes regarding the Messiah. It is in the literature connected with these movements, as far as they had a literature, that one comes first upon those expressions which one finds in the New Testament. Have they the same meaning in both places? Chapter III is a valuable contribution to the means for answering this question intelligently. It reviews with insight and discrimination the witness of Jewish apocalyptic literature and gives a summary of its teachings. We are thus made ready to open the New Testament and ask if it seconds what we have learned. As far as Jesus himself is concerned, our author thinks that of the seven fundamental elements of

pharisaic Messianism six are a distinct part of his teaching. An interesting question comes to discussion in the review of the teaching of Jesus regarding the kingdom of God, and that is whether the fundamental normative use of the phrase is purely eschatological. Much can be said both for and against this, but it is certainly questionable whether such judgment as "any strict definition of the kingdom of God as used by Jesus must be eschatological" can be maintained. The kingdom as a present developing reality seems to be a sure part of the Master's teaching and the contention of another that the "ethical" rather than the "eschatological" will more and more come to be determinative of the significance of all that Jesus said is worthy of attention. When one asks what "eschatology" means in the thought of Jesus, our author answers that "it is essentially a recognition of immortality." Eternal life, however, begins here and now; in John's gospel it is the conception which takes the place of the Kingdom of Heaven.

Every student of the New Testament knows the important place, which expectations of the Lord's coming have in the mind of the early church. Messianism had, therefore, earnest emphasis, and Prof. Mathews has given us a careful study of its scope and contents as revealed in the earliest records of it and also in the Pauline Epistles. Space forbids our going into any detail. We hasten on to note the conclusion of the whole study. This to the effect that while there is an essential identity in the general scheme of the Messianic hope both in the New Testament and in contemporaneous Jewish literature, this scheme is modified by the facts of the life of Jesus and those of Christian experience. "For constructive purposes it is necessary to distinguish between the facts of the life of Jesus and of Christian experience on the one side and their interpretation and exposition in the formulas of Messianism in the other." When that distinction has been made, the value of the formulas having been already ascertained, we shall be ready "to present these facts in such interpretative and pedagogical concepts as will do for today what the various concepts of the New Testament did for their day." In other words we shall have distinguished underlying verities from the form in which they are presented and can abandon the form for one more suited to our understanding. When one thinks of the eschatological programs and schemes founded upon a literal, unhistorical interpretation of the eschatological phraseology of the New Testament which are constantly making appeal to the church, it can be only a matter of rejoicing that there is a possible and warrantable rejection of such methods of procedure. Prof. Mathews' is that of a thorough scholar. It is suggestive

and stimulating, but we question its judgments regarding the primarily eschatological nature of the kingdom of God and the consciousness of Jesus that he was not already the Messiah, but that he was to come hereafter and establish the kingdom. Just as the ethical side of Paul's teaching is bound to assert itself more and more against a merely forensic method of presentation, so the ethical nature of the kingdom of God is to show us the way out from an over emphasis of Jewish eschatological concepts. Nevertheless this book deserves the wide attention it has received and no student of New Testament eschatology can afford to pass it by.

JAMES S. RIGGS.

THE TEACHING OF JESUS CONCERNING THE HOLY SPIRIT, by Louis Burton Crane, A. M. Amer. Tract Society, 1905. XII, 175 pp. 5x7½ in. 75c. *net.*

This little book belongs in a series published by the American Tract society, which series has for its aim the presentation in compact form of what Jesus taught upon various themes, such as God the Father, the Scriptures, the Christian life, etc. The Gospels do not present a very large amount of material upon the theme, the Holy Spirit. It is in the Epistles that we find the full setting forth of the doctrine. Nevertheless the Holy Spirit is referred to again and again and there is need for discriminating interpretation. This the author has given us. He begins with those meanings of the words which come to us from the Old Testament and upon which the synoptic gospels make little advance. He is careful to mark the limitations which must be put upon interpretation by the historical situation and thereby has given us a helpful book. Each event is taken up in which the Holy Spirit is referred to and the exact force of the reference is given. It is not until we come to such passages as John 7:39 (which is, by the way, an interpretation of John) and especially to John 16:7 that we find ourselves face to face with the new doctrine of the Spirit which is so fully unfolded in the Epistles. The work of the Spirit as set forth in this chapter is admirably interpreted. It is only when the author comes to the discussion of the relation of the Spirit to the Father and the Son that some reason for criticism may be found. "We are led to affirm that in the teaching of Jesus the Spirit is a 'person' distinct from the Father and from the Son." The author in no way guards here his use of the word "person." It is true that the "functions" of the Spirit are represented to us in the form "He shall teach," "He shall bear witness," "He shall convict," and it is difficult to say just what term can be best used, but at least "person" should not be used without giving the force of the word of

which it is a translation. Mr. Crane has given us an admirable study. It is clear, concise and full of discernment.

JAMES S. RIGGS.

**THE TEACHING OF JESUS CONCERNING CHRISTIAN CONDUCT**, by Prof. Andrew C. Zenos, D. D. Amer. Tract Society, 1905. VIII, 171 pp. 5x7½ in. 75c. *net*.

This book belongs to the same series as the one upon "The Holy Spirit." It is a condensed statement in popular form of the essentials of Jesus' thought upon Christian conduct. As the author says, "General principles alone are given." He defines "Christian Conduct" as such a regulation of one's relations to God and to the world of animate and inanimate beings as shall carry out certain ideas and actualize certain ideals which have entered into one's purview through Christ. The subject certainly is vital and Dr. Zenos gives it vital treatment all the way through. He begins as all right interpreters of the conduct taught by Jesus must begin by showing that it bases itself upon the religious nature of man. It must spring from faith in God. "Do right because you love God and God loves you and you are eternally related to Him in the closest of all relationships." Jesus did not ask men to do right simply for the sake of reward, nor because it is right to do right. "The mainspring of all conduct must be love." In such sentences the author puts his finger upon the vital essential teachings of Jesus. He shows why Jesus was forced to criticise the conduct of the Pharisees and gives us the qualities of the morality which Jesus inculcated, "Lofty ideality in combination with regard for common practical ends." The chapter on self-culture is one of the best in the book. Having discussed carefully the motives and ideals of conduct in general as set forth by the Master, the book goes on to give us the application of them to such duties as are involved in Sabbath observance, in the relations of society, in one's relation to the state, in the family, in business and in the church. In all these matters the same teaching of Jesus is brought to light. Dr. Zenos shows himself to be a careful penetrative interpreter. He seeks for the principle which is to be one's guide and thus saves himself from extremes of either laxity or rigor in interpretation and there is likelihood of either in one who is not careful. The book is provided with a full index and is thus made more serviceable.

JAMES S. RIGGS.

**CHRISTIAN DOCTRINE** by Prof. W. Burton Greene, Jr., D. D., Philadelphia, The Westminster Press 1905, 55 pp., 4x7½ inches.

"This little volume has been prepared for the use of students in the Westminster teacher training course. Others will find here an

exposition of the great doctrines of the Christian religion." Thus the preface. The little book of fifty-five (55) pages fulfils its purpose admirably. Any one who wants a brief systematic presentation of the doctrines of the church as understood by what might be called "the extreme right" will have that want well satisfied. It is perhaps saying too much that these are the "doctrines of the Christian religion," since they are rather the doctrines of a school, certainly one of the noblest of that religion.

Some might ask fuller evidence that the Bible we have claims to be "the word of God." No text is quoted for this, except John xvi:13, which has nothing to do with the written Bible. What is meant by "word of God," should be defined. There is a measure of disproportion in giving less than three lines to Christ's prophetic work, and forty-four lines to His priestly work, and nearly as much to His kingly. True, the death of Christ is the essential, yet the death of Christ is prophetic as well as priestly, (see I Pet. iv:1 and other passages). Jesus can hardly be said to have emphasized the priestly element. He came as a prophet, he lived as a prophet, he died as a prophet. His death as a prophet, as the Word of God, was the culmination of prophecy as well as the perfection of sacrifice.

The whole outline is exceedingly clear, as must be the case since Dr. Greene prepared it. It could not be otherwise. It is to be strongly commended to all young ministers and students of theology who want a lucid statement of theology—something many need who have not intelligence to want it.

ALLEN MACY DULLES.

**VIRILE ESSAYS AND VIRILE MEN.** Books that arouse men to greater hope and spur them on to larger achievement, to self-conquest and the conquest of their particular little world are always welcome. Such an one is the volume of sixteen essays by William George Jordan, published by Fleming H. Revell Co., New York, 1905, under the title "Self-Control, Its Kingship and Majesty," 192 pp., 5¼x7¼ in., \$1.00 net. These essays were published first serially in the *Saturday Evening Post*. The author's attractiveness lies in his simple, strong Anglo-Saxon style, bright illustrations that at once fix the truth, and forceful epigrams that pull one out of old ruts of thought. In the essay, "Royal Road to Happiness," he says, "Unhappiness is the hunger to get; happiness is the hunger to give. \* \* If you would hit the bull's-eye of happiness on the target of life, aim above it." But the dominant thought of all the essays is the self-mastery that leads to self-development. "Man's greatest enemy is himself. Whether he be victim or victor depends largely on himself. \* \* Man must not feel he is a mere passenger; he is the engineer and the train is his

life." Thus the reader checks himself as he reads "Hurry, the Scourge of America;" forbids unkind speech as he reads the "Supreme Charity of the World;" takes hope as he sees "Failure as a Success;" and bends eagerly over his track as he reads "Doing One's Best at All Times."

In the conclusion of Mr. Robert E. Speer's recent book, "Young Men Who Overcame," published by Fleming H. Revell Co., New York, 1905, 229 pp., 5¼x7¼ in., \$1.00 net, we read, "Yes, those are great principles, but they are impracticable. No young man can live on that plane." This volume by Mr. Speer contains fifteen short biographies of earnest, strong, pure, consecrated Christian young men. Eleven of them are Americans, three English, and one, Mirza Ibrahim, the Persian martyr. These lives are a demonstration of the principles laid down in Mr. Jordan's essays. They are a proof that young men can live a simple, virtuous, devoted Christian life. Often these young men combine interest in athletics with their interest in Christian effort for their companions. On leaving school and college, this activity for others is still continued along with their life-work, as seen in the life of William Earl Dodge, finding time zealously to assist so many charities; Hugh McA. Beaver, inspiring College Young Men's Christian Associations to better work; Horace T. Pitkin and Cortlandt VanR. Hodge, dying brave martyrs on the missionary battle-field at Paotingfu. These and the other brief biographies, so full of inspiration to young men, will suggest to many readers the life of the author himself,—a leader in athletics, an example of manly purity, and a loyal disciple of Christ.

CARL WADSWORTH SCOVEL.

Newark, N. Y.

**SERMON BRIEFS.** By Henry Ward Beecher. Edited by John R. Howard and T. J. Ellinwood. Cloth 12 mo., 263 pp., \$1.00. The Pilgrim Press, Boston, 1905.

**SPIRITUAL SANITY AND OTHER SERMONS.** By Rev. Samuel H. Virgin, D. D., LL. D. Cloth 12 mo., 286 pp., \$1.00. American Tract Society, New York, 1905.

**BREAD AND SALT FROM THE WORD OF GOD.** Sermons by Theodore Zahn, Prof. of Theology in the University of Erlangen, X+306 pp., 5¼x8½ in. \$1.50 net. Imported by Charles Scribners Sons, New York, 1905. Received from Irving S. Colwell, Auburn.

Anything from Mr. Beecher's pen is in printer's parlance "good stuff." It is worth printing. These "Sermon Briefs" dashed off shortly before delivery give us perhaps a view of his work in the rough, but it is after all fine work. Had these "Briefs" been published

anonymously, any one glancing them over would have said, "This man knows man and he knows men." He knows man in his mental, moral and spiritual make-up. Here are whole sections of moral philosophy. And he knows men. The truths that interest and concern men are here brought home to their bosoms. Written forty years ago there is not a theme, nor even the handling of it, with the exception of a few local allusions, which would not be appropriate for today. These are real Briefs. They are a lawyer's notes. He is making out his case. He has his jury in mind. Here are the facts, arguments, reasons to convince them. This preacher lays the foundation for his passionate appeal to men's emotions in his preceding sober appeal to their judgment. Turn over these pages. This man is not making sermons, he is making points. He is not thinking of how this will look in print, but how it will appear to that man yonder. He is after men, and after them by the only true way of winning them, by the clear and forceful statement of the truth. So he presents his case, grounded in reason, built up by argument, buttressed by evidence commanding the attention and the assent of the hearer. This preacher was an evangelist. These are evangelistic discourses. The editors have indicated this by their apt divisions. The Summons, The Warfare, The Great Commander. His method is the only true evangelism.

---

Thirty-five years in a metropolitan pulpit ought to be a guarantee of merit. Whether we have heard the preacher or not we suppose he is worth hearing. Meeting the tide of worldliness at its height there is an inexorable demand for spiritual teaching at its best. Standing for so long a time in such a leading pulpit must mean that the one who stands there has a living message. We therefore open the one volume of sermons this preacher has put forth with the confident expectation that they are worth our while. Nor is our expectation disappointed. The title of the book, "Spiritual Sanity," taken from the theme of the opening sermon correctly characterizes the work. It is eminently sane and sound. The themes are spiritual and their treatment is interesting and helpful. The author states that his life-long method has been largely *extempore* preaching, that he has only a handful of notes as the result of his long pastorate. This may account for some minor defects. The introduction seems often too long, the divisions are not always coordinate and the sub-divisions are frequently too numerous. He draws fifteen lessons from the mountains. There is a variety of treatment and of excellence in the sermons, and undoubtedly the personality of the speaker intensified their power, but they make good reading, and the author has con-

ferred a favor on a wider circle than the Pilgrim Congregational Church to whose members the volume is dedicated.

Prof. Zahn, a Lutheran, in his volume of sermons has chosen and arranged his subjects in accordance with the church year. He says it serves many purposes, some of which he mentions. It serves conspicuously this, which he does not mention, that they are all grouped around the person of Christ. This volume coming from the land of growing rationalism gives us the stirring notes of the old theology. There is nothing here of the Higher Criticism in its denials and rejections, but a calm, strong and scholarly statement of the old affirmations. You will find here no striking paragraphs, no fresh historical illustrations, no brilliant word pictures, no attempt at rhetorical flourishes, but everywhere a comprehensive grasp of the theme, clear analysis, stating at the outset the two or three points to be discussed, exact exegesis, deep insight into spiritual truth, Biblical illustrations, and to the close, an even flow of serious thought in simple style. The author has given us not a "bit of bread and a grain of salt" from the word of God, but ample portions of the bread of life with its own rich seasoning. The American pulpit has something to learn from volumes like this.

HENRY R. FANCHER.

Batavia, N. Y.

A HISTORY OF THE PRESBYTERIAN CHURCHES OF THE WORLD, by R. C. Reed, D. D., Professor of Church History in the Theological Seminary at Columbia, South Carolina. The Westminster Press, 408 pp., 5¼x8 in., \$1.25 net. A special value attaches to this timely book. In small compass and in readable form it presents the history and present status of Presbyterianism in the European countries in which it arose in connection with the reformation movement and in the lands to which it has since been carried by emigration and foreign missionary effort. An admirable proportion in treatment has been maintained. The history of American Presbyterianism, on which there are already several excellent volumes, occupies but a third of the book; while European and English Colonial Presbyterianism on which material is not so accessible is treated with greater fulness. A review of Presbyterian Missions and a statistical appendix containing reports as recent as those of 1904 add much to the value of the book. It is well suited to use in the class-room and will be of interest to the Presbyterian minister or layman who wishes to know what manner of men his ecclesiastical ancestors were, and what the other branches of the Presbyterian family are doing.

EDWARD W. MILLER.



ESSAYS IN APPLICATION, by Henry VanDyke, published by Charles Scribner's Sons, New York, 1905. Received from I. S. Colwell, Auburn. VIII-282 pp., 5¼x7¾ in.

To the average reader who is wont to regard a volume of essays with hesitation, or at best as a possibly valuable article of diet to be taken along with more appetizing pabulum, Dr. VanDyke's "Essays in Application" will come as a delightful surprise, for having taken the volume up he will hardly wish to lay it down before the final essay has been read. A casual survey of the table of contents, including such titles as: "Is the World Growing Better?" "Publicomania," "The Powers that Be," "The Flood of Books," "The Church in the City," "Property and Theft," "The Creative Ideal of Education," etc., etc., might lead one to wonder what possible congruity the author could find among subjects so various. But even a hasty perusal will convince one that the author has realized his aim: "To touch on certain points in politics, in literature, in religion, in the conduct of life, from the standpoint of one who wishes to be guided in every day judgments by a sane idealism." One can hardly read these essays without finding himself cherishing saner ideals with regard to the practical questions considered, and if, as the author believes, "Life is the test of thought," some lives at least will be the better because of these saner ideals.

Judged by Dr. VanDyke's characterization of literature as being "made up of those writings which translate the inner meanings of nature and life, in language of distinction and charm, touched with the personality of the author, into artistic forms of permanent interest," "Essays in Application" should have no difficulty in finding for itself a place in literature.

H. F. ELLINWOOD.

Medina, N. Y.

IN INTERCOMMUNION WITH GOD, the second book on prayer to be written by the Rev. M. P. Talling, Ph. D., and published by Fleming H. Revell Co., 1905, 206 pp., 5¼x7¾ in., \$1.00 net, we have a volume which must be studied most carefully by a thoughtful reader in order to be appreciated. At rare times the sentences are not perfectly clear. The main difficulty in the reading of the book arises from the newness of the field through which it aims to carry one. It is not difficult to follow what is said about the place of prayer among the working forces of the world; neither does one fail to realize the benefits which it is hoped will be made more available for all who desire to share the mysterious power of God. But when the writer tries to indicate the method of the operation of prayer, the thought is more abstruse, largely involved as it must be in mystery.

The word "communion" is preferred to that of "prayer," for to almost all minds prayer suggests the idea of petition. "Communion" suggests what the idea of petition does not, that our coming to God is rather to commune with him, than to ask for things. Through communion it is, of course, true that we do consciously *receive* new life and graces from God; but the adoption of the word "communion" would help men to see that prayer is verily a comprehensive *intercommunion* with God. It is possible, too, that the commoner use of the phrase "to commune with God" would tend to show that prayer is not a matter of words uttered, but "an inner attitude and a movement of the spirit." Through all these pages it is well to keep in mind this broad conception of what it is to pray. To it the author reverts in his chapter on "The reflex influence of prayer," but in such a way to let us know that prayer is not merely subjective but real—a soul in touch with God. With the same understanding of prayer he gives a chapter to "The accumulative power of prayer" which makes prayer the vitalizing influence of a life and a whole life. The whole life becomes a continuous living prayer. This is what he believes to be the meaning of Paul's exhortation, "Pray without ceasing."

The book divides itself into three parts which accord well with the aim of the writer. Part I discusses "The Relation of Spiritual to other Forces;" Part II, "Stages of Development in the Prayer-Experience of the Race and the Individual;" Part III, "God's Communion with Men,—Its Mystery, Power, and Practical Operation."

Part II comes to the real problem of the book namely, "the *means* whereby God instituted and is perfecting communion between Himself and creatures conscious of sin." That communion is a development is readily proven by broadly reviewing the stages in the development of communion through the Old Testament and the New Testament. Growth in communion is seen in individual lives like those of J. Hudson Taylor and George Muller. In fact in a million-fold ways God is teaching man to pray. He has made nature full of stepping stones to devotion. When advancement in our communion through association with others is presented in the book, we are given a few suggestions on "the divine privilege" of the prayer-meeting which ought to send a pastor and his people with new expectancy into this service of the church.

In Part III the results of some original investigation are furnished the reader. The three chief problems in the mystery of prayer, as they are here honestly faced, leave one with a sense of quiet assurance. The first problem touches the philosophical question, Is communion with God possible? The second problem touches the scientific

question, What relation does prayer hold to natural law? The third problem touches the religious question, answers to prayer or the Divine operation in communion. It is the treatment of the last problem with its practical side that gives one the most food for thought. The answer to the question, "Are all prayers answered?" speaks of a phase of truth which is often neglected. By an ingenious and plausible relation of spiritual forces or graces an attempt has been made to unite them to each other and so, through intercommunion, with God. By such an exploration, daring as the author acknowledges it to be, it is claimed that we gain precision of thought and so an advancement of spiritual science. In this there is promise of the explanation of other mysteries and the possibility through intercommunion of revelation and growth and power. Herein lies the main contention of the book, which one will ponder well before coming to accept. It may be true.

THOMAS F. ARCHBALD.

Wooster, Ohio.

### BOOKS FOR THE MINISTER'S LIBRARY

**Lists of Books Recommended by Auburn Professors for Special Reading in their Several Departments.**

#### OLD TESTAMENT DEPARTMENT.

I am asked to recommend for reading a selection of new books connected with my department. That is impossible. The books to recommend to any one must be selected with reference to the questions, who he is, and what are his purposes in reading. The worst books for one purpose are the best for another. Among the books to which my attention has recently been called, I mention from hurried recollection a few of various classes.

#### BOOKS OF HISTORY AND EXPLORATION.

Ancient Records of Egypt. Breasted. University of Chicago Press. 1906. Two of the four volumes are now out. A collection of translations from the ancient Egyptian.

The History of Egypt. Breasted. University of Chicago Press. Attractively written, on the basis of Edouard Meyer's chronology.

The Jordan Valley and Petra. Libbey and Hoskins. G. P. Putnam's Sons, 1905. 2 vols.

The Development of Palestine Exploration. F. J. Bliss. Charles Scribner's Sons.

For understanding the current reconstructive criticism, from its own point of view, the following are representative recent works:

The Priestly Element in the Old Testament. W. R. Harper. University of Chicago Press, 1905.

A Critical and Exegetical Commentary on Amos and Hosea. W. R. Harper. Charles Scribner's Sons, 1905.

The Student's Old Testament. Charles Foster Kent. Charles Scribner's Sons, 1904 and since.

The Use of the Scriptures in Theology. W. N. Clarke. Charles Scribner's Sons, 1905.

#### BOOKS ON THE OLD TESTAMENT.

Dr. Raven's volume on Old Testament Introduction, published by the F. H. Revell Company, 1906. In combination with Dr. W. H. Greene's little books on the Old Testament Canon and Text, this covers the whole ground.

The Problem of the Old Testament. James Orr. Charles Scribner's Sons, 1906. A particularly strong book.

A Harmony of Samuel, Kings and Chronicles. William Day Crockett. A new edition is about to be issued by the F. H. Revell Company.

The Old Testament and its Contents. James Robertson. This little manual, published by the Westminster Press, Philadelphia, is the best book of its class known to me.

The Book of Job. C. S. Gibson. Macmillan, 1899.

The Poetry and Religion of the Psalms. James Robertson. Dodd, Mead and Company, 1898.

The volumes of Professor Genung on Job and on Ecclesiastes, the latter published, I think, in 1905.

#### BOOKS ON PARTICULAR BIBLICAL DOCTRINES.

The Teachings of Jesus, the series now being issued by the Tract Society under the editorship of Dr. J. H. Kerr. The volumes already published are :

The Teaching of Jesus Concerning the Kingdom of God. Geerhardus Vos.

The Teaching of Jesus Concerning God the Father. A. T. Robertson.

The Teaching of Jesus Concerning Christian Conduct. A. C. Zenos. A large number of little books on Immortality have been published within the last five years, varying in length from single addresses to short series of addresses. Three of these are :

Life Everlasting. John Fiske. Houghton, Mifflin and Co., 1901.

The Redeemed after Death. C. C. Hall. Revell, 1905.

Immortality. William L. Seabrook. Vir Pub. Company, Philadelphia, 1905.

OTHER VOLUMES.

- The Work of Preaching. Arthur S. Hoyt. Macmillan Co., 1905.  
 The Greek View of Life. G. Lowes Dickinson. McClure, Phillips  
 & Co., 1905.

WILLIS J. BEECHER.

THEISM AND APOLOGETIC.

*I. Science of Religion:*

- Comparative Religion, Louis H. Jordan.  
 Introduction to History of Religion, F. B. Jevons.  
 Making of Religion, Andrew Lang.  
 Religions of Primitive Peoples, Brinton.  
 Elements of Science of Religion, Tiele.  
 Compendium History, Tiele.  
 History of Religion, Menzies.  
 Distinctive Messages of Old Religions, Matheson.  
 Religious Systems of the World, Swan, Sonnenschein & Co.  
 Religions of the Mission Fields, Student Vol. Move.  
 (Many works in German and French on the Essence of Religion).

*II. Philosophy of Religion. (Theism):*

- Evolution of Religion, Edw. Caird.  
 Philosophy of Religion, John Caird.  
 Philosophy of Religion, (2 Vol.), Ladd.  
 Philosophy of Religion, Caldecott.  
 Philosophy of Religion, A. Sabatier.  
 Theism, James Fraser.  
 Recent Advances in Theistic Philosophy, James Lindsay.  
 Literature of Theism, Caldecott and Mackintosh.  
 Theism, W. Knight.  
 Man's Place in the Cosmos, A. Seth.  
 The World and the Individual, Royce.  
 Philosophy of Theism, B. P. Bowne.  
 Study of Religions, James Martineau.  
 God, Creator and Lord, Samuel Harris.

*III. The Christian Religion.*

- The Historic Faith, Westcott.  
 Fundamental Ideas of Christianity, 2 Vol., J. Caird.  
 Essence of Christianity, Harnack.  
 Essence of Christianity, W. A. Brown.  
 Reply to Harnack, Cremer.  
 The Gospel and the Church, Loisy.  
 The Christian Doctrine of Salvation, G. B. Stevens.

Christian Institutions, Stanley.  
 Growth of the Christian Faith, Ferries.  
 Christus in Ecclesia, Rashdall.  
 Ritschlian Theology, Garvie.  
 Christian Institutions, A. V. G. Allen.  
 Universal Elements of Christian Religion, C. C. Hall.  
 Christian Ethic, Knight.  
 Christian Ethics, Newman Smyth.  
 Christian Ethics, Dorner.  
 Ecce Homo, J. R. Seeley.  
 The Highest Life, E. H. Johnson.

*IV. General Christian Apologetic:*

Apologetic of the Christian Religion, Schultz.  
 Questions of Faith, Armstrong & Co.  
 Direct and Fundamental Proofs, Knox.  
 Apologetics, Bruce.  
 Witness of History to Christ, Farrar.  
 Manifold Witness, Barry.  
 Gesta Christi, Boice.  
 Divine Origin, Storrs.

NOTE :—Probably the best book in Apologetics is Schultz's, "Christian Apologetic"; in Theism, Caldecott's "Philosophy of Religion" or Lindsay's "Recent Advances"; Menzies' is the best short "History of Religion"; Jevon's the best introduction; Ladd's the best "Philosophy of Religion."

ALLEN MACY DULLES.

HOMILETICS AND SOCIOLOGY.

*I. Preaching:*

The Christian Ministry, Lyman Abbott.  
 The Making and Unmaking of the Preacher, W. J. Tucker.  
 Lectures in Preaching, A. Boyd Carpenter.  
 Ideals of Ministry, W. Wallace Williamson.  
 Representative Preachers, L. O. Brastow.  
 The Gospel for an Age of Doubt, Henry VanDyke.  
 The Making of the Sermon, T. H. Pattison.  
 Literary and Vocal Interpretation of the Bible, S. S. Curry.  
 The Bane and the Antidote, W. L. Watkinson.  
 The Forgiveness of Sin, Geo. Adam Smith.  
 Paths to Power, F. W. Gunsaulus.  
 Passion for Souls, J. H. Jowett.  
 The Minister as a Prophet, Charles E. Jefferson.  
 The Unlighted Lustre, G. H. Morrison.

- Life of Phillips Brooks, Allan.
- Life of R. W. Dale, by his son.
- Life of H. P. Liddon.
- Life of Canon Farrar.

## II. *Worship:*

- Musical Ministries, Waldo Pratt.
- Music in the Western Church, Dickinson.
- The History and Use of Hymns and Hymn-Tunes, D. R. Breed.
- Extempore Prayer, W. T. Talling.
- Christian Worship, T. H. Pattison.

## III. *Sociology and Ethics:*

- Jesus Christ and the Social Problem, Peabody.
- Christianity and the Social Question, Matheson.
- The Church and the Social Question, Lang.
- The Social Unrest, J. G. Brooks.
- Jesus Christ and the Christian Character, Peabody.
- Theology and the Social Consciousness, Henry C. King.
- The Influence of Christ in Modern Life, N. D. Hillis.
- Rational Living, H. C. King.

ARTHUR S. HOYT.

## CHURCH HISTORY.

The literature of Church History is so voluminous that it would be impracticable to attempt to give a list of books that could be recommended to any reader or student. Those mentioned below are a few of the works in English obtainable by those who have access to the larger public libraries. They all have distinct value, but their usefulness will, of course, depend largely upon the need or aim of the individual reader. Among comparatively modern writers who have undertaken to cover the whole field of Church History in a scholarly and yet somewhat popular way are Geo. P. Fisher, Bishop Hurst and H. C. Sheldon. The work of the first is in one compact volume, that of the last in five; each is, in its own way, admirable.

The voluminous work of Professor Philip Schaff is incomplete, but because of its encyclopedic treatment of subjects has considerable value as a reference book.

The "Ten Epochs of Church History," published by Scribners in ten volumes written by different men, while somewhat uneven in value, is an interesting detailed recital of the main events in the life of the church down to the end of the Reformation in England.

Among the innumerable books on the early Church, Weitzsäcker's "Apostolic Age," and more recent works such as Wernle's "Beginnings of Christianity," Dobschütz's "Christian Life in the Primitive

Church and Harnack's "Expansion of Christianity" are representative products of the best German scholarship.

McGiffert's "Apostolic Age" is the most notable American contribution to the subject. Fisher's "Beginnings of Christianity" and Purves' "Apostolic Age" are brief treatments in a more conservative spirit.

Of comparatively recent treatments of the Reformation period those of Fisher and Walker and Lindsay are of especial value.

Harnack's extended "History of Dogma," and Fisher's "History of Christian Doctrine" will suffice for one who desires to acquaint himself with the main current of religious opinion in the church.

The editors of The International Theological Library, in which the books of McGiffert and Lindsay appear, evidently intend to cover ultimately the whole field of Church History with single volumes on different periods.

"The American Church History Series" in thirteen volumes, Scribners, contains the story of the leading denominations of this country, and an admirable survey of the nation's religious life by L. W. Bacon in the volume entitled, "The History of American Christianity." It also contains in Carroll's "Religious Forces in America" a mass of well digested religious and ecclesiastical statistics.

E. W. MILLER.

#### NEW TESTAMENT.

##### *I. Grammar:*

1. A Grammar of New Testament Greek—Prolegomena, T. & T. Clark.

This embodies the results of the study of the papyri discovered a few years ago in Egypt. It throws much new light upon New Testament Greek.

2. Grammar of New Testament Greek, Blass. Macmillan & Co.

##### *II. Commentaries:*

1. Expositor's Greek Testament, three volumes now ready. Dodd & Mead.
2. The Gospel according to St. Mark, H. B. Swete.
3. International Critical Commentary: Mark, Nash; Luke, Plummer; Romans, Sanday; Ephesians and Colossians, Abbott; Philippians and Philemon, Vincent; St. Peter and St. Jude, Bigg.

These are strictly critical and are therefore, valuable to anyone who is trying to do such work. The Expositor's Greek Testament is better suited to the average student of the Greek Testament.



4. **The Expositor's Bible.**

This has been published in a few volumes at a much reduced price. It will be valuable to one who finds a combination of homiletical and exegetical methods of interpretation helpful.

*III. Bible Dictionaries :*

I. **Hastings**—The supplementary volume is very valuable. The whole in five volumes is rather expensive.

II. **Davis**—In one volume a representation of conservative scholarship.

III. **Jacobus and Zenos**—This work is to appear during the latter part of this year. It will be in one volume and speaks from the same viewpoint as Hastings' Bible Dictionary.

*IV. New Testament Introduction :*

**Julicher's**—This work, progressive in character, has been translated by Mrs. Humphrey Ward. It is independent and able.

**Zahn's**—This is now in process of translation and is by far the ablest presentation of the conservative view of New Testament critical questions.

**Moffatt's**—The Historical New Testament, critical and liberal. T. & T. Clark.

**Shaw, H. B.**—The Pauline Epistles. T. & T. Clark.

**Kennedy, J. H.**—The Second and Third Epistles of St. Paul to the Corinthians. Methuen.

**Askwith, E. H.**—The Epistle to the Galatians. Macmillan & Co.

**Sanday, Wm.**—The Criticism of the Fourth Gospel. Scribners.

**Stanton, V. H.**—The Gospels as Historical Documents, Part I. Cambridge University Press.

**Chase, F. H.**—The Credibility of the Book of the Acts of the Apostles. Macmillan & Co.

In regard to these recent works in Introduction, it is only necessary to say that if one wishes only one book upon the subject and already has Weiss or Gloag or some outline, he will not need more. These are all valuable and bring questions up-to-date. The commentaries have in them good introductions to the several books. This is especially true of the International Critical.

**PALESTINIAN GEOGRAPHY.**

**Stewart**—Land of Israel. An excellent book of reference. Revel.

**Calkin**—Historical Geography of Bible Lands. Condensed and up-to-date.

**Bliss**—Excavations About Jerusalem. Pal. Explora. Fund.

## LIFE OF CHRIST.

David Smith—The Days of His Flesh.

Holtzmann, Oscar—The Life of Jesus. An able work of the advanced critical style. Armstrong & Son.

Jesus—Bousset. Same type as Holtzmann. Putnam.

Dawson, Wm. J.—“The object of the author is to depict the human life of Jesus as it appeared to his contemporaries, with a purposed negligence as far as is possible of the vexed problems of theology and metaphysics.” Jacobs.

## LIFE AND WORK OF PAUL.

Knowling—The Testimony of St. Paul to Christ. Scribners.

Bacon—The Story of St. Paul, Critical and progressive.

Clemens—Paulus. (Not yet translated).

## NEW TESTAMENT THEOLOGY.

Stevens—The Theology of the New Testament. The Christian Doctrine of Salvation.

Tymms—The Christian Idea of Atonement. Macmillan & Co.

Knowling—St. Paul's Conception of Last Things. Hodder & Stoughton.

Muirhead—The Eschatology of Jesus. Melrose.

Denney—The Death of Christ. Armstrong & Son.

Somerville—St. Paul's Conception of Christ. T. & T. Clark.

Forrest—The Christ of History and Experience. T. & T. Clark.

Drummond—Apostolic Teaching and Christ's Teaching. T. & T. Clark.

Walker—The Cross and the Kingdom. T. & T. Clark.

Stalker—Christology of Jesus. Armstrong & Son.

Weiss—Religion of the New Testament. Funk & Wagnalls.

Briggs—The Ethical Teaching of Jesus.

Walker—The Spirit and the Incarnation. T. & T. Clark.

Cambridge Essays—Cambridge Press by various leading English scholars on the great questions of the New Testament.

## SOME RECENT BOOKS ON SPECIAL THEMES.

Mathews—The Messianic Hope in the New Testament.

Goodspeed—The Messianic Hope.

Peabody—Jesus Christ and the Social Question. Jesus Christ and the Christian Character.

Mathews—The Social Teachings of Jesus.

Alexander—Demoniac Possession.

Dalman—Words of Jesus.

Lambert—The Sacraments of the New Testament. T. & T. Clark.

- Moore—The New Testament in the Christian Church. Macmillan Co.  
 Smith, J. R.—The Teaching of the Gospel of John.  
 Robertson—Regnum Dei. Macmillan.  
 Dods—The Bible, its Origin and Nature. Scribners.  
 Thackeray—The Relation of St. Paul to Jewish Thought. Macmillan.  
 Ramsay—The Letters to the Seven Churches. Armstrong & Son.  
 Laidlaw—The Bible Doctrine of Man. T. & T. Clark.  
 Deissmann—Bible Studies. Critical studies upon the language of the Greek Bible. T. & T. Clark.  
 Charles—Eschatology, Hebrew, Jewish and Christian. A. & C. Black.  
 Milligan—The Ascension and Heavenly Priesthood of our Lord. Macmillan.  
 Tennant—The Origin and Propagation of Sin. Cambridge University Press.  
 The Fall and Original Sin. Cambridge University Press.  
 Patrick, Wm.—James the Lord's Brother. T. & T. Clark.  
 Stevens—Interpretative Translation of the Pauline Epistles.

In addition to these, several series are at present being published which are of value.

### *I. The International Theological Library.*

Twelve of these have been published and the following are of value to the student of the New Testament :

History of Christianity in the Apostolic Age. Prof. McGiffert.

Theology of New Testament (referred to above).

Christian Doctrine of Salvation (referred to above).

The following are yet to appear in this series bearing upon the New Testament.

Introduction to Literature of New Testament, Moffatt.

Life of Christ, Sanday.

The Doctrine of God, Clarke.

The Doctrine of Man, Paterson.

The Doctrine of Christ, Mackintosh.

The Doctrine of the Christian Life, Brown.

Twelve volumes of this library have already appeared ; twenty-one are yet to appear. The whole series can be had upon the payment of \$2.00 per month. Each separate volume costs \$2.50. Published by Scribners.

### *II. The Messages of the Books.*

This series is complete with the exception of two volumes. It includes the Old Testament.

*III. The Teaching of Jesus.*

This is a popular but scholarly presentation of the teaching of the Master upon such themes as God the Father, the Holy Spirit, the Kingdom of God. The series is to comprise ten volumes. Six have already appeared. They are published by the American Tract Society and cost 75 cents per volume.

*IV. New Testament Handbooks, edited by Shailer Mathews.*

These are scholarly, up-to-date presentations of New Testament matters. The series is to comprise eleven volumes. At least six volumes are now ready. They cost one dollar per volume.

History of Textual Criticism of New Testament, Vincent.

History of Higher Criticism of New Testament, Nash.

Introduction to Books of New Testament, Bacon.

History of New Testament Times in Palestine, Mathews.

History of Apostolic Age, Votaw.

Teaching of Jesus, Stevens.

Biblical Theology of New Testament, Gould.

The above are now ready.

Historical Geography of New Testament, Sterrett.

Life of Paul, Rhees.

The Ethics of Jesus, Peabody.

History of Christian Literature until Eusebius, Platner.

Magazines contributing directly to New Testament study :

I. Expository Times ; II. Expositor ; III. Monthly Interpreter ;

IV. Biblical World ; V. The Bible Student and Teacher.

JAMES S. RIGGS.

207.73  
A9 Q  
Vol. 2

JULY 10, 1906

GENERAL  
UNIV. OF  
JUL 17 1906  
No. 3

# THE Auburn Seminary Record

Commencement Addresses  
Memorial to Dr. Darling  
The General Assembly

ISSUED EVERY OTHER MONTH

BY

Auburn Theological Seminary  
AUBURN, N. Y.

# THE AUBURN SEMINARY RECORD.

---

## EDITORS.

PRESIDENT GEORGE BLACK STEWART.

PROFESSOR HARRY LATHROP REED.

ORA FLETCHER GARDNER,

LINDSEY S. B. HADLEY,

JOHN SHEARER WOLFF,

MERTON SIKES FALES.

---

Address ALL communications and make ALL Remittances to THE  
AUBURN SEMINARY RECORD, MORGAN HALL, AUBURN, N. Y.

Edited by the Faculty and Students. Published by Auburn Theological Seminary, Auburn, N. Y.

Subscription price \$1.00 per year, in advance. Single copies, 20 cents.

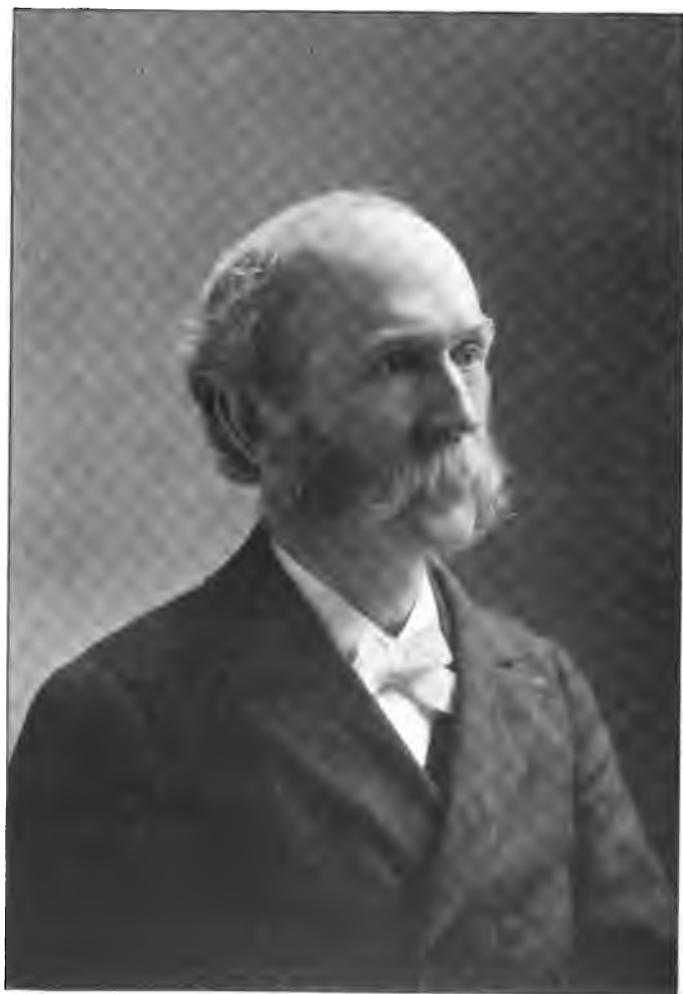
Entered as second-class mail matter at Auburn, N. Y.

---

## CONTENTS.

EDITORIALS:	PAGE
State of the Seminary.....	137
Degree of Bachelor of Divinity.....	138
The General Assembly.....	139
A Tribute to Dr. Darling,....Rev. John Sparhawk Jones, D. D...	143
The Perspective and the Promise, Rev. Wm. Elliot Griffis, D. D., L. H. D...	152
Annual Alumni Sermon,.....Rev. John Timothy Stone...	157
Men of Faith,....President George Black Stewart, D. D., LL.D...	164
The Eastern Alumni Association,.....Rev. Joseph Taylor Britan...	174
Auburn Men at the General Assembly,..Rev. Arthur A. McKay...	177
Alumniana.....	181
Seminary Annals.....	187
Book Reviews.....	195





**TIMOTHY GRENVILLE DARLING, D. D.**



# THE AUBURN SEMINARY RECORD

---

JULY 10, 1906.

---

**State of the  
Seminary**

The report of the President and Treasurer to the Board of Directors at its recent Commencement meeting showed a most gratifying condition of the Seminary. All of the money is invested.

With the exception of some old investments, which are an inheritance from the past, all of the investments are good and profitable. The income from investments was a trifle over five per cent. About \$60,000 has been given to the Seminary during the year in cash and pledges. All obligations have been met and invested funds have been increased.



The organization for administrative purposes has been improved by the creation of the office of Registrar, and that of Curator of Grounds and Buildings. Prof. Reed has been appointed to the former and Mr. Gates to the latter. The one will have charge of the records pertaining to the students and their standing, the other will be charged with the care and maintenance of the campus and its buildings. These changes will mean much for the more satisfactory attention to many matters which hitherto have been pretty much anybody's business.



The gift of \$8,000 from Dr. Horace B. Silliman for the use of the Silliman Club House made it possible for the Seminary to purchase the old Hyde property, adjoining the Club House on the south. This is an important addition to the club property, as it gives a much needed connection with the Campus, and will be valuable for future enlargement of its plant. It is being temporarily rented for a President's residence. Dr. Silliman's far-sighted generosity to the Seminary is not only

highly appreciated but is also furthering one of the most essential features of our work.

The vital parts of every educational institution are its Faculty and students. All else is mere equipment, valuable in its own way, but not indispensable. It is to the Faculty and student body that we must look for the real state of our Seminary. It may safely be said that no previous year has surpassed this in the amount and quality of the work done by both bodies. It has been done with enthusiasm and manifest profit. The professors have given their best and the classes have done their best. A spirit of earnestness, devotion, hearty good cheer, zeal for missions and personal piety, consecration, sanity has prevailed. The place made vacant by the death of Dr. Darling was temporarily filled by Dr. Dulles, who generously took the work of that chair in addition to that of his own chair. The Committee on the Curriculum hopes to be able to nominate to the Board at an early date, as the successor to Dr. Darling, a brilliant scholar, a capable teacher, an attractive personality, and withal a devout Christian and reverent lover of truth and men.

The best part of the present state of the Seminary is the good cheer and joy in work and confidence for the future which are born of health and soundness of body, and are noticeable in all our life. The Seminary seems to be facing a new day and to be standing on the threshold of great things. There is plenty of red blood in its body; its face is toward the sun rising; it believes in its ideals and its power to bring them to pass. The future belongs to it.

**The Degree  
of Bachelor  
of Divinity**

For the first time Auburn conferred this year the degree of Bachelor of Divinity. There are degrees and degrees. There are degrees conferred as the sign of definite work accomplished and proved; there are degrees conferred as a badge of dis-

tion, a recognition of merit ; there are degrees conferred as an expression of gratitude for favors about to be received. It has become almost a necessity in these days to name the institution that gave it, after the degree received, in order to distinguish its value—to look on its back to see who indorses it. Auburn means to have her endorsement of the degree of Bachelor of Divinity recognized and honored.

That which it stood for in this first instance was work that occupied the whole time of one man in post-graduate study for a Seminary year, and a large part of the time of a second candidate for two years, each under the intimate supervision of a member of the Faculty. That it required hard work and plenty of it is witnessed by the fact that none of the undergraduates who assayed it, was able to accomplish it in connection with his regular Seminary course. The head of the department in which the candidate for degree elects to do his work outlines for him a course equivalent, if it were a course of the regular Seminary curriculum, to twelve hours a week for a year. This work is directed by the department and reviewed and examined by the Faculty as a whole. In addition a thesis upon a subject approved by the Faculty must be defended at length before the Faculty.

With credit to themselves and to the Seminary two recent graduates have this year met all the requirements. The standard is high but not too high. We trust never to lower it.

---

**The General  
Assembly**

The commissioners from all the Presbyteries who constitute the Presbyterian Church in the U. S. A. met at Des Moines, Iowa, on May 17, 1906. The sermon of the Moderator (1905-1906) Dr. J. D. Moffat dealt with the "Mission of the Presbyterian Church." It differed from some that have preceded it, in not being oratorical. This was its gain and not its loss. The sermon emphasized evangelization, through the cooperation, federation and union of churches. The second part dealt with

the duty of developing the highest type of Christian character. The sermon is instructive, though not very moving. Like the messages of the President, it evidently was meant to be a square deal, as the length certainly equalled its breadth and possibly exceeded its depth.

The usual "wigwam" procedures attended the election of a Moderator. Some day a General Assembly will decide that unless a man is sufficiently well known to all the Church so that he does not need the boosting of a half hour speech, he is not fit for Moderator, and will reduce the number and extent of nominating speeches. The sentiment attaching to foreign missions evidently exceeded the sentiment attaching to the man who fought in the Confederate Army and, therefore, Dr. Hunter Corbett was, finally, "unanimously" elected over his militant competitor Dr. Barkley.

The usual reports of the "Boards" were made and listened to, no doubt with patience, which recognizes the inevitableness of the foreordained. Some day the Assembly will do more printing and demand less time for hearing ; and so save some of the seven thousand dollars a day, which is about the average expense of a "General Assembly" day, if it were divided equally.

With its usual generosity the Assembly voted a million dollars to the Home Board and a million and a half to the Foreign Board. The individual churches, somewhat remote from the influences which excite the commissioners, are to do the giving.

Much interest centered in the "Evangelistic" report. The Assembly made a new committee which will continue to stir up the churches. The work of the committee is largely paid for by one man, J. H. Converse, and so does not call for special contribution. Considering the large number of objects the pastor is required to present, this is a matter of thankfulness.

Overtures from the Presbyteries fared as usual amid the tumult of other matters, and the calmly considered desires of

some of the largest Presbyteries had no hearing. There are some bodies more deliberative than our Assembly.

This Assembly dealt with two matters of great importance and in its dealing with one reached the highest point the Assembly has ever reached in the assertion of its power. The *Book of Common Worship* which the Board of Publication had printed as "Published by the Authority of the General Assembly," "For voluntary use" was received with rather lukewarm favor. Some criticised the book itself; but most of the criticism was concerning the seeming "ritualism" which its authorization would imply. The decision reached was that no "authority" should attach to its publication. It has no more official authorization than any privately published Order of Worship. Undoubtedly this decision will be acceptable to the whole church. Whether or not the churches can be educated to so much of a ritual remains to be seen. It was chiefly designed to supplement the lack of culture in the ministers and to avoid the exhibitions of bad taste too often given in our pulpits. Perhaps it will be better to train the ministers and cultivate their taste and tact.

The Cumberland Presbyterian Church, so far as its General Assembly can unmake it, is no more. If the General Assembly of the Cumberland Church was the essence of its being, then it has ceased to be. For, this General Assembly has adjourned *sine die*. Our own church has sufficiently "modified" its Calvinism, what is left of it, to be acceptable to the daughter who nearly a hundred years ago went away. "With applause, laughter, tears and songs," as the *Des Moines Register* puts it, the "union was consummated." There were "shouts, handclappings, amens and hallelujahs." The "Praise God" was sung and "Blest be the tie that binds" and "Jesus shall reign." There were two who did not join in the doxology. Like Horatius at the Bridge, these refused to be stampeded. They certainly have a right to their opinion and showed great strength of will in being able to resist the stream of emotion which swept over the Assembly. Yet, it

was useless, even if heroic. Whether the General Assembly had any right to go back of the votes of the Presbyteries, in order to clear the track for union, seems to admit of but one answer. Nevertheless, this was a case in which the right to be above law seemed clear. The end seemed fully to justify the means. The verdict might be "guilty," but also "forgiven." As Dr. Moffat said: "The situation was a mistake; no amendments should have been sent to the Presbyteries while negotiations were going on." Certainly this union is a step in the right direction. There are too many Church organizations. Some common business sense would not hurt the churches, so far as parting their issues is concerned.

On the whole this Assembly will be memorable for its attitude as to "ritualism" and for "union." Such of the commissioners as were not injured while being photographed, and in other ways, probably had a good time and the church will bear the expense cheerfully.

ALLEN MACY DULLES.

## A TRIBUTE TO DR. DARLING.

An Address by Rev. John Sparhawk Jones, D. D.  
at the  
Memorial Service in Willard Chapel.

A natural feeling prompts us to commemorate their virtues and services who have done nobly and acted well their part. Concerning many nothing can be said by way of meritorious mention. To state it plainly, the reason for their existence is obscure, lies latent, does not transpire in anything they have done for others or made of themselves. Every human life has been called "a plan of God." No doubt so it is. "Known unto God are all his works and ways." But such knowledge is too wonderful for us. Now and again, however, one appears to whom somewhat has been given to say, or some stroke of work to deliver; to whom a task of some kind has been allotted, which raises him above the plane of mediocrity, makes him a character—a marked individuality; one who stands for something, an incarnation, an influence, a force. This is a great mystery, the disparity that exists between human beings—those temperamental peculiarities, structural elements of character, that mental calibre, that blending and balance of qualities, that total equipment which in the case of one makes for success, in another spells disappointment and defeat. Something, it is true, perhaps much, depends upon one's time of day. One has a better chance than another for large and enduring influence. The state of the world and what in particular calls for attention, is a dominant factor, determines what is practicable and what not. One age is a flat, sandy solitude broken by no voice, disturbed by no conflict, incapable of any great action; another is tremulous, volcanic, inflammable, ready to be lit by the breath of a fiery apostle or by any sudden impact. It is also true, however, that be the time ever so inviting and ripe, 'tis the gift of only one or a few to do the effectual thing. There is never a glut of forcible, sagacious souls who discern the

time and have the courage to use it. Moreover it is an obvious truth that be one's day of action what it may, dull and routinary, or epochal and significant, no child of man has a choice or option accorded to him. With each one it has been and is "Now or not at all." We cannot stipulate what shall be the interests and issues amid which we shall live and do our work. This is the sphere of a divine decree. The only question open to any one is whether he will use his circumstances and materials according to opportunity and ability. Each one must live primarily for his own world and if one contrive to serve his own generation, he has done creditably and all that can be reasonably expected of him and more than many actually accomplish. For it is the high privilege of relatively a few to be eminently useful and to relate themselves to the best welfare and larger interests of mankind; while a countless multitude are burdens, wastes, drags, mere consumers and "only seem born to eat up the corn." Now and then, nevertheless, one happens along who has ideality, who can see and expound a new horizon, to whom has been delivered a new or neglected truth or new statement of an old truth, who has an eye to see and a tongue to tell what he has seen; or if he be a man of action, one who has the courageous conscience to move victoriously against a chronic abuse, a standing nuisance, a corrupt, greedy clique, some organized iniquity and prescriptive wrong, and end it, and so get the atmosphere cleared for a while. And such vigorous individuals, whether they be closet thinkers or toilers in the actual, always make the world their debtor, reach out hands to bless posterity and live beyond the term of their natural lives.

The occasion that assembles us today and the interest of this hour centers in one recently gone from us, whose life of fidelity and service not only made him a high example, but also make it plain that he was among the minority from whom God chooses those by whom He will help and bless the world. My acquaintance with Dr. Darling dates from seminary days.



Forty years have fled since we first met. Later he came to Baltimore, to be associated—like myself—with Rev. Dr. John C. Backus, of blessed memory, in his large and interesting charge. It seems quite superfluous to attempt an appreciation of one so well known to many, perhaps to most, within hearing of my voice. But be it said, that no one could know him and not directly perceive that he rose above the mediocrity of the conventional man. For one thing, he seemed to have inherited a natural virtue and whatever may have been the facts, impressed those who knew him as one who had little knowledge of those strong temptations and passionate struggles that storm across human souls and make them a cockpit of wars. "The law of mind" seemed in him to be firmly seated above "the law in the members" and those subterranean forces of sheer human nature, whose frequent eruption occasions humiliation and remorse.

No doubt, he had his secret conflicts and agitations, but they did not report themselves at the surface in a violent and vivid manner, disturbing his own serenity or the peace of others. He was able to hold himself well in hand, was ever calm, self-restrained, gentle, temperate, judicial, wise and prudent and so escaped that foolish talking and indiscreet conduct by which some pierce themselves through with many sorrows. Sobriety and a solid common sense were among his fundamental characteristics. He had a cautious, equilibrating mind, which made him a safe counselor to the perplexed and troubled and conscience-stricken.

As a companion and conversationalist, Dr. Darling achieved conspicuous success and shone in a bright light. One of his marked characteristics was a total self-suppression and self-forgetfulness. No trace of egotism in any of its protean forms, no self-assertion or self-consequence marred his intercourse with others. Self-conceit is the dead fly that spoils much precious ointment and disrates characters which otherwise would be quite complete. Persons of superior ability and intellectual attainments not infrequently betray a conscious-

ness of the fact by infallible and even offensive signs. From this odious infirmity he was happily and wholly delivered. Simplicity, sincerity, humility, were with him regnant qualities and effectually barred any contrary manifestations. His speech was always "seasoned with salt." He had no tricks, affectations, mannerisms or social hypocrisies; was perfectly natural and thoroughly genuine and true to the core. His knowledge of men and things, his long and serious reflection upon the riddle of the painful earth and the deep contradictions of human thought, his great, broad judgments, his fine power of statement, his wide reading, his ability to sympathize with opposite views to his own and to see that there are at least two sides to all great questions, and his precious gift of humor, of which he had a larger measure than falls to most—all these properties enabled him in an eminent degree for fellowship and made him magnetic, stimulating, delightful. He had the rare power of charm and of calling out the best there was in his interlocutor; his conversation was awakening, calculated to put one on his mettle and thrust him on the edge, and evoke whatever latency of thought or force he had to show. Albeit his own convictions were fixed and firm upon most questions of importance, such was his affability, geniality, catholicity of spirit, sweetness of temper and large humanity that he could deal justly and tenderly with opinions standing at an antipodal distance from his own, to which also he was greatly helped by his exuberant sense of humor already alluded to, which in him was not a "biting wit or mordant satire calculated to scorch and hurt and alienate," but the play of a mild, lambent light, that gave snap and sparkle to the matter in hand, and by a luminous or ludicrous image or a laconic sentence threshed it out and winnowed it fine. By reason of his personal magnetism and social gifts he was capital company and illuminated any topic of conversation by the results of his reflection, reading and observation and by his shrewd common sense.

As a theologian and teacher Dr. Darling is better known to

many in this assemblage than to myself. But I am surely not wide of the mark in saying that in this capacity also he realized high attainments and left little to be desired. If that saying be true, *pectus facit theologum*, "the heart makes the theologian," he was a completely furnished one, judged by this criterion; for his heart, with its affections and desires, was pure, good, honest and unsophisticated and had no conscious interest apart from the truth. Religious truth in its doctrinal form, he believed he found in that compartment of the evangelical faith called the Calvinistic theology. He was a Calvinist, if I do not err, and from that viewpoint interpreted both Holy Scripture and the constitution and course of the world and the divine moral government of it. But there was nothing gloomy, austere, or repellant, or morally impossible in his modes of statement touching the nature and requirements of God and the natural state of man, and while holding stoutly by his own matured views, was sufficiently tolerant and catholic and had penetration to see that no doctrinal system devised by man stands high and dry above all objection; that there is an "x" in every theology that cannot be eliminated, an "inexplicable surd" that baffles and defies reduction. This knowledge made him considerate, reasonable, philosophical, ready to assess both the merits and defects of his own and other systems of opinion, ready to make concessions that do not weaken one's hold upon the truth and logic of things and betray essential interests. His was not an ossified orthodoxy of barren formulas and pettifogging interpretation; he was not one of those dialectic theologians who hang heavy weights on thin wires and harp upon microscopic distinctions and incidental peripheral matters. His nature was too large, generous, hospitable, optimistic, and he had too keen a sense of human ignorance and man's stringent limitations to think of measuring "the infinities of nature and of God" by a foot rule. So that while the type of his theological thinking was Augustinian or Calvinist, this did not prevent him from taking a synoptic view and seeing

things in just ratios and as a whole, least of all would he think of defining the eternal processes of the unseen universe adequately, in terms and by analogies taken from our earthly experience. He knew that the world invisible and to come, is too vast, mystical, solemn, unutterable to be crammed into human speech or demonstrated by human logic.

But I must not close without adverting to what was perhaps Dr. Darling's dominant, salient trait, his unworldliness, spirituality, transcendentalism; he seemed like one who lived habitually under the powerful pressure of unseen reals. The world abounds in good, faithful and devout men, yet more than most he made the impression as of one who realized the omnipresence of God and the immanence of that life, which is life indeed, life eternal. None could know him and not recognize this peculiarity; it was an effluence, an atmosphere inseparable from his presence. One felt it directly, inescapably in his neighborhood, that somehow this man had a vital hold upon eternal things and lived in the realm of spirit and walked with the invisible God. Not that he obtruded religious considerations, or made a practice of talking about religion; the air, accent or tone of a professional clergyman was quite foreign to him, so that he was open and accessible to all sorts of men and none felt ill at ease or confused in his company. At the same time it was equally impossible to escape the contagion of his saintly spirit. His spiritual earnestness, his aloofness and isolation from this sensual world was so immediately apparent as to compel recognition. Amid the evanescence of mortal things he laid hold of the permanent, he lived on high levels, in high altitudes, among counsels of perfection, not among the figments and fopperies of this world, for divine approbation rather than for human applause. He was an idealist—as all the higher manhood and best specimens of our race are. That is, broadly speaking, he held by the paradox that the unseen is after all the real, and that these stabilities in which men trust are relatively cloud and vapor. He had, by consequence, a larger conception of living

than that shabby, slipshod one held by vulgar, shallow and mercenary souls ; a vision of supreme verities and of moral magnitudes, which gave him seriousness, dignity, nobility, elevation and lifted him above the mediocrity of conventional religion. All this shone brightly through his transparent nature and luminous example. And at the end of a harmonious and beautiful life he has heard the great voice from heaven calling, "Come up hither." That invitation issued to the true witnesses—in the Apocalypse—who prophesied in sackcloth in the days of the seventh trumpet, is pertinent to all earnest and consecrated souls, who bear witness in any age to divine truths. "Come up hither." They do not perish. They die, but they still live. Men bury them, yet they are remembered. The place that once knew them is vacant, but their name is on many lips and silently treasured in many hearts. They have ceased to walk up and down in the earth, but every now and then something occurs to call them to mind, to revivify and resurrect them. It is a blessed truth that genuine goodness and a great example survive. Whatever stars fade out of the sky, whatever suns and moons burn themselves to slag and cinder, whatever crowns and gems moulder, God will surely save all His faithful witnesses.

'Tis a false measurement to make of individuals by the apparent magnitude of the effects they produce, the commotion they stir, the number of their supposed converts. The critical question respects the doctrine, the style of life, the quality of principles to which one bears witness. What does one hold to be essentially true, right and worthy of all acceptance ; what does he believe to the uttermost through good report and evil report, through days of darkness and nights of storm as in halcyon weather ; whether it be profitable and fashionable or not, what does one consistently and courageously preach and practice ? This is the crucial experiment and tried by this standard our brother beloved and departed "witnessed a good confession." From the service of the church militant, he is now promoted to the church in-

visible, that countless nation slowly gathering out of all times, tongues and kindreds, whom John, the seer, heard shouting "Salvation" on the floor of heaven. Thither we cannot follow him with sure tread, amid firmaments of splendor and the new style of life of that upper kingdom. Thick fog shuts down, our senses are too opaque and fleshly to see the gleam of the sceptres or to hear the ceaseless fall of the songs. But we can revere and cherish his memory and emulate his example. He has left the stamp of his personality upon a long procession of young men who have passed through this Divinity hall. They will not be apt to forget him as teacher, guide and friend. From him they have learned what it is to be a minister of the gospel. His singleness of purpose, his simplicity of nature, his moral elevation, his spirituality and manliness, his industry and devotion to his profession, constitute a great example. The classes that have passed through his hands surely cannot fail to have caught from him some conception of their high calling, some stimulus to the prosecution of it. It is not an easy thing to preach; it is a difficult art, as all will confess who have tried it. But to be a teacher of preachers, a pattern they may well imitate, to walk so as to be an ensample to those who propose to undertake this sacred office, verily this not only involves grave responsibility, but calls for extraordinary reserves of experience and character in him who would be a model for others. Yet these large requirements he met and satisfied. This Seminary will miss him. This community will miss him. Those who loved him, and they were many, will miss him most. He was a faithful steward of "the mysteries of God;" he was a good soldier and after the fret and fever of life has unbuckled his armor and received the end of his faith and fidelity. Let us thank God for this life that has been lived among us, for it was a life of singular purity and excellence; not the sordid, selfish life of the natural man who looks upon earth and time solely in its material aspects, in its incomes, assets, raw materials of

wealth, in its warehouses and shops and secular greatness. No! He was too much of a prophet, of a mystic for that. This, I take it, was his salient, dominant trait, that he saw distinctly the infinite element in life; that this is a world of shadows flung by some Trans-Alpine beyond; that this materialism built up around us, is only the shell and husk of a higher truth, the hint of a deeper, unutterable and ultimate reality. It is a blessed arrangement by which God sends, now and then, such high-souled dreamers into this sensual world. They remind us that it is not merely a trough to feed out of, a lair to lie down in, but strictly speaking, prophetic of a splendid mystery towards which it drifts. And what shall I more say? One had to know Dr. Darling in order fully to appraise him. They who have stood close to him during these years, who have shared his confidences and known his inmost thoughts are quite aware, as I am conscious, that there was that in him which eludes expression or portraiture, could only be felt and not uttered. I must therefore leave those of you who have known him to your own happy recollections. These will supply what is behind and lacking in my poor tribute to this high-minded Christian gentleman and beloved "companion in the kingdom and patience of Jesus Christ." He was a faithful servant in the house of God and having heard a voice saying unto him, "give account of thy stewardship," has done so without fear, and been promoted to a higher and more remunerative service. May God help us to follow those who "through faith and patience have inherited the promises" and worthily to wear their mantles, who have been taken up.

## THE PERSPECTIVE AND THE PROMISE OF CHRISTIAN MISSIONS IN THE FAR EAST.

BY WM. ELLIOT GRIFFIS, D. D., L. H. D.

It has been said by a student of languages that one word includes all those of Europe. That word is Christianity. Vocabulary, structure, idiom vary, but all have the same world of ideas. All conceptions, of which language is the vehicle, take color and form from the one informing spirit—the spirit of the Christ. As the soul shapes the body before birth, so one can predict, in measure, the future embodiments of European thought, and of Asia, also, wherever the spirit breathes. The future developments of the Jesus religion on any continent will not be medieval in dress or figure, but they will conform to the mind of “Him, in whom are hid all the treasures of wisdom and knowledge.” The young nations and commonwealths that spring up elsewhere on the earth, whatever be the climate or surroundings, will speak the same language of ideas, however their vocables and syntax differ.

In the eastern half of Asia, we discover a different world of ideas from that of our ancestors. One system of writing and one general cast of thought has, until recent years, wholly dominated human life. When we ask who first entered that world, explored, mapped, and gave sailing directions to navigators who were to come after, there is but one name to name. It is that of Robert Morrison, born at Morpeth, Northumberland, England, January, 1782, and educated at the Independent Academy of Hoxton. At Gosport, after his Latin, Greek and theology, he found a Chinaman, and began the study of Chinese. It is just about a century ago, that he decided to go to China. He left England in January, 1807, and in the United States received letters from President Monroe to American merchants at Canton, who helped him in his work. At once he began mastery and investigation of the walled empire of thought. He was the pathfinder into the world of Chinese ideas. Today, under a glass case at Hong Kong, his first grammar is reverently preserved as one



of the great first things of the world. His dictionary was the "Open Sesame" to a succession of scholars.

When Morrison died in August, 1834, Christian men, mostly merchants, gathered round his grave at Macao, resolved to perpetuate his name and work. They founded the "Morrison Education Society" to diffuse, "among one-fourth of the human family that true religion which is one day to pervade the whole earth." From paper resolutions and financial basis, the next step was to consecrated manhood and womanhood. Who would be willing to build themselves as living stones into the new China of hope? An American merchant, Mr. Olyphant, when at home, went to New Haven. On the 4th of October, 1838, Samuel Robbins Brown was offered the appointment. On the 16th, he and his bride sailed under the flag of twenty-six stars, on their voyage of one hundred and twenty-five days, to begin the first (Protestant) Christian school in China.\* For ten years, he labored as a successful Christian teacher, opening the intellect of Chinese lads to that world of thought and life of which Jesus is Lord, while turning the hearts of many to Him, as Saviour. Coming to America, having survived a wound by pirates, Dr. Brown brought with him to Monson, Mass., three Chinese students, one of whom was Dr. Wang, long the beloved physician of Canton (so lauded by Mr. E. H. Parker, who praises him as a typical fruit of Confucianism, not knowing his Christian history); and the other, Yung Wing, (graduate of Yale, still living at Hartford), who later was the means of having one hundred and twenty students sent by the Chinese government to New England. One of these six-score lads is now the Chinese envoy at Washington and many others are in positions of eminence and usefulness. When in China on his way homeward, in 1878, scores of Dr. Brown's former pupils were profuse in their gratitude to their old teacher. A silver tablet was

\*See "Verbeck of Japan," and "A Maker of the New Orient, Samuel Robbins Brown," N. Y., 1902.

presented to him, representing the drops of the shower on mountain heights, becoming rivulet, stream and broad-bosomed river flowing to the sea. The gratitude of Orientals is a reality. Happy the man who can win it. Blessed the missionary who achieves a harder task—the respect and sympathy of foreigners, his own countrymen at the seaports.

But what was the Chinese world seventy years ago? China knew not, cared not for any of her own people beyond her borders. There was no patriotism among the people, no nationalism, but only race pride. Unsensitive and incurious was one section of the people to any other which was geographically distant. China knew nothing of, nor even suspected that there were nations equal to herself in intelligence. Surrounded as she was for ages by pupil or vassal nations, one need not wonder at Chinese conceit, arrogance and ignorance. The only knowledge of Deity was of the Confucian type, which reduces all unseen power to law and force; or of Buddhistic mould, which knows only cause and effect. It seemed to many occidental people, even to those who read the New Testament, an absurdity that China could ever be roused from her pride and lethargy to become sensitive, enquiring and human. As for any popular awakening to spiritual truth, any real hunger after God, any longing for Christian love, that seemed too remote a contingency to waste time on, even in thought.

“Yet Lord, thy church is praying yet.”

Today, the rapidity of China's changing—to those who can discern it—seems near the danger-point. To those who feel the movement of heart and spirit of Chinese Christianity, the dayspring and dawn are past, and the morning come. To those able to interpret, the Boxer movement, with all its trail of blood and fire, was a spasm of patriotism, an advance toward nationalism. We, who mourn nearly seven score martyrs of Europe and America, often forget the thirty thousand natives of the Middle Kingdom, who poured out their soul unto death—giving their lives for their Lord in Christian

confession. Verily, there is a new China, the fruit of Christian prayer and service.

What of Japan, that learned so easily from China the lesson of seclusion, and reared the forts which in the thirties fired on the American rescue ships that were bringing home her own waifs? Only those who saw them, know the horrors of feudal Japan; her atheism, her disease, her immorality, her poverty, cruelty, inhumanity, pariahs and beggars, absence of hospitals, government by the sword, anti-christian edicts, and inquisition. Today, when all the world praises Japanese surgery, medical skill, public hygiene, and obedience to the laws of nations and the rules of the Red Cross, it is well to remember that the first continuous dispensary and hospital for the Japanese people was opened by an American Christian missionary, Dr. James Curtis Hepburn, still living at East Orange, N. J. It is not wise to forget that the ideas of Christian civilization, the direct precepts of Jesus, the grand principles of the Bible were instilled in Japanese minds by an alumnus of Auburn Seminary, Guido F. Verbeck.

When Dr. S. R. Brown returned home from China, he settled first at Rome, N. Y., and then at Owasco Outlet near Auburn. When in 1859, the Harris Treaty opened Japan to American residence and trade, Dr. Brown was instructed to discover an "Americanized Dutchman." The Philip of experience was not long in finding Japan's Nathaniel, who was to see greater things than any of us then dreamed of. In the spirit of service, Verbeck went forth to toil, not despising the detail of winning the hearts of boys. At Nagasaki, he trained the lads who became the statesmen; who, in large measure, have made the Japan we admire. In the supreme moments of opportunity, in Tokio, he was alert to infuse grander ideas, and urge to their acceptance. Having won confidence, and ever in the guise of servant, never asking personal favors, but sinking self, he was the trusted adviser of princes and premiers. He was great in great things, because faithful in the little. Japan would never be the Japan of today, the hope of Asia, Christian

at heart, if it were not for God and his servants Verbeck, Brown, Hepburn, Williams and the host that followed.

No field teaches more the power-developing experiences of the pioneer than does that of Japan. The obstacles which in the sixties confronted the first missionaries in Japan seemed appalling, insurmountable. Yet all missionary history shows that those who do not quail or desert, but unflinchingly persevere, win a strength and wisdom that are apostolic. Indeed, which of the average apostles ever won greater success in Christ's name than the great missionaries in our day?

Korea, now one of the most promising of gospel fields, tells, in her modern and recent development of mind and heart, the same story—the walls of pagan ignorance, cruelty and inhumanity, sapped and tottering, a Christian community of sixty thousand souls, self-supporting churches, new hope and new life. Surely the perspective of Christian missions in the Far East should shame us into more earnest prayer, more generous giving, wiser and more persevering toil.

And what of the future? To those who know the past, and dwell in the spirit of Him who, after supper, "took a towel and girded himself" to wash his disciples' feet, there is but one answer. To the serving and prayerful, there is a certainty of success, though not, perhaps in the way of those who want results to come in their way, and who look for a high seat. Nor can the proofs of the christianization of China and Japan, be wholly satisfactory to those who confidently expect their own ethnic, sectarian, or philosophical notions to be accepted by Orientals. Two things we must remember: the only tradition of Christianity, with which most of us, even our learned men, are familiar, is the European tradition of it; and, the Asian nations, being older in thought than we, will influence us intellectually quite as profoundly and as fully, as we shall influence them. Our moulds of thought are derived from the classic nations and from medieval traditions. We are ultra-occidental in our logical processes. The Japanese are becoming a great Christian nation. China and Korea

are to be Christian, yet none of these is to be Christian, as are the American people—any more than we Americans are ikon-worshippers like Russian Christians, or would hold the image of the Virgin before the advancing lava flood like Italians.

The Japanese will never accept the Græco-Roman culture, on which our theology and learning are based. The Chinese, and their pupil nations, have had intellectual training for a thousand years or more, and they, like our ancestors in culture, and our own ethnic forbears will go to the Master direct. They will hear His message, and under the leading of the Holy Spirit will fit their intellectual moulds to the gospel, without being very likely to borrow ours. They will study the Word of God, spoken, written, incarnate, and embody it in their own beautiful forms. The seed is not ours; we are but purveyors. The flower will be according to environment; the fruit to the glory of God. It is ours to see that the seed is good, the field prepared, the labors of the husbandman wise and unsparing. *Deo Soli Gloria.*

---

## ANNUAL ALUMNI SERMON

Auburn Theological Seminary, May 9, 1906.

By REV. JOHN TIMOTHY STONE, Baltimore.

II Timothy, 4:ii. "Preach the word." This charge of Paul to Timothy, the newly appointed Bishop of Ephesus is most solemn and instructive. "Perilous times shall come. Men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, lovers of pleasure more than of God; having a form of godliness, but denying the power thereof; ever learning and never able to come to the knowledge of the truth. \* \* Evil men shall wax worse, \* \* deceiving and being deceived. \* \* But continue thou in the things that thou hast learned and hast been assured of. \* \* And

that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness; that the man of God may be complete, furnished completely unto every good work. \* \*

"I charge thee therefore, 'Preach the word.'

The charge of the departing Paul is a timely message to us today. Wisely has our own Professor Hoyt said in his recent work, "There has never been a harder nor a better time for the preacher; a time that tests men and tries men, a time that can be convinced and led by nothing less than the highest truth of life and doctrine!" And again, "The church wants better men in her pulpits, not more men; prophets, not priests; the living word, not the professional repetition of truth." And again, "The higher life of society is (today) dependent upon an effective pulpit;" and, we add, the only effective pulpit is the pulpit of the Word of God.

How striking the likeness of the conditions described by Paul to those we know and see! Yes, our text is the message of the hour, "Preach the word." This charge is confirmed by:

First. The History of Preaching. Results prove the efficiency of the herald and proclaimer of God's word. "And Moses came and told the people all the words of the Lord, and all the people answered with one voice, 'All the words which the Lord hath said, we will do.'"

"And Joshua said unto the children of Israel, 'Come hither and hear the words of the Lord your God.'" As for David, let the words of the 119th psalm answer. Jeremiah cries, "O earth, earth, earth, hear the words of the Lord!" Isaiah, "The grass withereth, the flower fadeth, but the word of our God shall stand forever." Amos says, "Behold the days come, saith the Lord, when I shall send a famine in the land; not a famine of bread, nor a thirst for water, but of hearing

the words of the Lord." And we read of Jonah, "And the word of the Lord came unto Jonah the second time, saying, 'Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee. \* \* Forty days, and Nineveh shall be overthrown.' So the people of Nineveh believed God." What effect would Jonah have had, preaching on the street-corners of Nineveh, quoting Assyrian or Egyptian poetry or platitudes? Jesus Christ preached the word, especially in his parables. In that of the sower, we read, "He that receiveth the good seed, is he that heareth the word." He said, "In vain do they worship me, teaching for doctrines the commandments of men." "Ye do err, not knowing the scriptures or the power of God." Of that walk to Emmaus, they said, "Did not our hearts burn within us, while He talked with us by the way, and while He opened to us the scriptures?"

Peter's first sermon illustrates the history of Bible preaching in the early church. "These are not drunken, \* \* but this is that which was spoken by the prophet Joel." "Now when they heard this, they were pricked in their heart," the result being that they cried, "Men and brethren, what shall we do?" "And the Lord added to the church daily such as should be saved." Later, five thousand believed. The healing of the lame man gave him his chance to preach again. "Neither is there salvation in any other, for there is none other name under heaven given among men, whereby we must be saved." "For we cannot but speak the things which we have seen and heard." Stephen's marvelous death sermon was one great compact utterance of scripture, from "Men and Brethren," until it was interrupted, when we read, "And they were cut to the heart." The power of these words must have been a prevision to Saul, especially as he listened to his dying prayer, "Lord, lay not this sin to their charge," almost a repetition of the Saviour's dying words, "Father, forgive them." Paul writes of the Bereans, "These were more noble than those of Thessalonica, in that they received the word with

all readiness of mind, and searched the scriptures daily." To the Roman church he wrote, "So then, faith cometh by hearing, and hearing by the word of God." It was his "sword of the Spirit" in writing to the Ephesians. That practical man, James, advised to "Receive with meekness the engrafted word, which is able to save your souls." Peter sums up the reason for this power in his epistle, "For the prophecy came not in old times by the will of man, but holy men of God spake as they were moved by the Holy Ghost." Augustine, the professor of rhetoric in Milan, was first attracted by the genius of the famous Bishop Ambrose, but was won because that man of God "preached mightily the scriptures." Chrysostom, when scarcely more than a boy, gave himself to the untiring study of the Bible. From the first, he preached with power, until Antioch and Constantinople trembled under him. Huss, Calvin, Luther, Whitfield, Cæsar Milan, Finney, Spurgeon, Moody, and countless others, men who have influenced nations, transformed lives, made history, have been like Apollos of Alexandria, not only eloquent men, but "mighty in the scriptures." That prince of preachers, Roswell D. Hitchcock, once charged a graduate thus, "Your written instructions are, the Bible, the whole Bible, and nothing but the Bible. The great weakness of our ministry today comes from neglect of the Bible. My brother, be a man of this one great Book. Plunge your intellect into its depths. Send your emotions up into its heights. Let your preaching come out of it, as at Horeb water gushed from the smitten rock."

Secondly, our theme is confirmed by the potentiality of such preaching. It has the power of authority. Why did Jesus Christ speak with authority, and not as the scribes? Their words were well chosen and studied; in perfect taste and form; graced, no doubt, with all that rhetoric and oratory could afford; but they were futile. His words were potential. Their authority commanded. By them men were drawn into direct and personal relations with God. The very Word itself was "made flesh and dwelt among us."



There is also the power of conviction. The man who preaches the word believes what he is preaching. He is not speaking, God speaks. This word shall not return void. It shall accomplish. The speaker can say, "I know whom I have believed." With Augustine the preacher affirms, "I do not ask to understand that I may believe, but to believe that I may understand." This potentiality is seen again in its fearlessness. It opens the mouth boldly. Nothing hinders its onward march. "Speak unto the children of Israel that they go forward." Sin is called sin. The sinner is at heart a coward, the truth overcomes him, and perhaps wins him. The proud invader of Greece said of Demosthenes, "I dread the words of that man more than the feats of arms of the Athenians. He puts arms and oars into their hands, he makes them into new men." This the word of God has done to the preacher. The compromising faith and apologetic ministry soon lose all power and respect. "Why preach literature?" a pastor was asked. "It will not offend," was the reply. But, may I ask, why are we preachers, if not to offend; to offend sin, and to drive it out fearlessly? Wisdom can be an ally to such utterance, for we cannot preach without it, and if we lack wisdom, we are to "ask of God." True, the preaching of God's word will certainly awaken criticism. One cannot preach to please, and at the same time preach the word, for God's word will arouse, and the sleeping man may be abusive if aroused.

It has power over conscience. "The word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart." If we are not preaching to the conscience, we are not preaching the word. Norman McLeod, with his marvelous gifts, could have gained large popular effects, by using his vivid imagination and gifts of word painting; but we are told that he "held these in strict subordination to the one necessity of awakening the conscience."

Recently a man was asked why he did not attend church. He replied, "As well as I like the preacher, I cannot listen to him and continue in a sin which I am not willing to give up; he always whips my conscience." Compare with this, a statement as to another. "You ought to hear our pastor. He is such a clever and witty man, and you know, he is a recognized authority on literature and art."

It also gives the power of reproduction. The preacher dies, his sermons cease, the word of God lives eternally and is incarnate in the hearers. It lives on from generation to generation. When asked by one of our prominent publishers to prepare a volume for the press, Dr. Babcock tersely replied that he did not care "to go down to posterity in half calf, but in the lives of men." Why has the Scottish pulpit been so powerful? The example set by Knox and his followers in constructive exposition of the scriptures replies. Generation has spoken to generation, the effect of the sermons have been reproduced. The word of God lives in Scotland.

Thirdly, if testimony and potentiality confirm our text, has it not a message to the ministry of today? Does the world need sermonizers or preachers? Is not the resolve of one of our influential Brooklyn divines worth while? He "would no longer preach an essay with a subject, but a message with an object." "Tell your friend," wrote Dr. Babcock, to a young man about to enter a new charge, "to preach as if each sermon were his last." The church of Christ does not need a greater scholarship than she has. The very versatility of scholarship in some preachers seems to rob them of strength. All creeds and politics are today demanding men who know and can preach the word of God with intelligence and force. Recently, in a northern city, a young man was unsuccessfully sought by three denominations. Scores of men about him were his intellectual superiors. Still, his own pulpit was almost pre-eminent in power and attraction. Discussing his success, the unanimous agreement of his colleagues centered in his devotion and consis-

tency in feeding on and preaching the word of God. Pulpit committees look through their files in vain and say with a sigh, "Where is the man whose soul is on fire with the word of God, who can say, 'I am determined to know nothing among you but Jesus Christ and Him crucified?'" Not men who preach at or about the word, but who "preach the word." If the word is constantly before us, if we fill our minds, eyes and hearts with it, it will be the pre-eminent expression of our lives, and all that we see, read or think, will conform to this vital message. It is a great mistake to think that biblical phraseology is out of date. Nothing can surpass it in power when aptly and appropriately used. The pleasing composite phraseology of the modern literary student may be as popular temporarily as it is powerless permanently. It may be as flashing as a rocket, but it has little of the anthracite about it. Beware when men term preaching "beautiful" or "brilliant." Remember it is a dynamic. "It is the power of God unto salvation." President Porter wrote, "Life is not so long that its vigor may all be spent in getting ready to live." These are days of utmost need, need of God's word, to purify and construct. Critics are telling more what men say and think about the Bible than the words of scripture, themselves. We need neither "fervid ignorance nor scholastic apathy;" we need God's word from souls aflame.

"O, let all the soul within you  
For the truth's sake go abroad.  
Strike! Let every nerve and sinew  
Tell on ages, tell for God."

But we cannot preach the word unless we know the word; we cannot know the word unless we become the word. "The Word was with God, and the Word was God." "The Word became flesh and dwelt among us;" and "to as many as received Him, to them gave He power to become." By devotion and communion we may become the word incarnate to our people. Let us then take the temperature of our souls

tonight, together with the hour in which we live. Are we not intoxicated with affairs ; feverish with excitements ; overworked and tired with executive ? John Flavel said, " It is easier to declaim like an orator against a thousand sins, than to mortify one sin in self ; to preach twenty sermons to our people, than one to our hearts." Can we not seek the wilderness with Christ each day, that we may learn of Him, and learn from Him to " preach the word ?" Are we individually taking even an hour each day for personal devotional study of the word, and for conversational prayer with Christ ? Such communion would soon cause our themes to outnumber our opportunities to preach them, and our words would light, and warm and burn. As Sheridan said of Rowland Hill, he liked to go to hear him, " because his ideas came red hot from the heart." Turning from all criticism of others, our sole ambition will become that of Paul's advice to Timothy, that we may preach the " word." Artificial fountains that play within the parks of our cities refresh many a weary passer-by, and cool and rest all who listen to their play, or drink of their waters, but they can never substitute for the mountain springs, and the streams of the valley, the sources of life's permanent supply. Shall we give men simply the artificial refreshment, or lead them to the springs which feed the river of life ? " Whoso drinketh of this water shall thirst again ; but whosoever drinketh of the water that I shall give him shall never thirst ; but the water that I shall give him shall be in him a well of water, springing up into everlasting life."

---

## MEN OF FAITH.

Address Given to the Graduating Class, May 10, 1906.

BY PRESIDENT GEORGE BLACK STEWART.

The baptism and temptation of Jesus are full of the keenest human interest, for we seem here to get a fuller view of the man that was in him than we do at many other points in



M. B. Palmer  
J. A. MacMillan  
H. P. Judd

R. B. Reed  
J. V. Artell

I. Fleming  
J. D. Hunter  
F. L. Mendenhall

E. J. Stuart  
A. Smith  
H. G. Hanson  
H. B. Stewart

F. O. Emerson  
J. Sharpe  
N. C. Schenck

M. F. Albright  
J. W. Neel



his career. It is a most natural thing that the young carpenter in Nazareth, hearing of the preaching of John the Baptist and the great religious awakening which was resulting from it, should leave his shop and his bench and go down from the hill country to the Jordan Valley to hear and see the great Preacher. As he listened, he was conscious that he too must identify himself with this religious movement. It may be that he had resolved upon this course before he left his home. However that may be, he now knows that the brooding of the years has come to an end,—those years in which great thoughts stirred him as he worked at his trade, in which high resolves were forming and strength for mighty deeds was gathering, in which he heard the call to serve and save his people as best he might be able; he knows as he listens to the Voice crying in the wilderness that he may no more return to his carpenter's bench, that henceforth he must turn preparation into endeavor, and convert promise into fulfilment, and meet Destiny face to face in the serious business of life.

The keen, bright mind, the rich warm nature, the strong, pure will of the young man read in the vision, the message, the inspiration of the hour of his baptism, the import of his thirty years at Nazareth and the mission of the coming days. It was all so new, so vast, so solemn, so fascinating, so full of appeal to his enthusiasm, his ambition, his sense of power, that he was tempted to set about the task before him in some selfish, rash, or unworthy way that he might the more surely or more swiftly finish it. It was the same Holy Spirit that baptized him for his work, that drove him to the subtle temptations of the wilderness. The same Spirit that held open before the young carpenter from Nazareth the door of a glorious opportunity revealed to him the awful abyss of dismal failure.

How like a chapter from our own biographies this all seems, so utterly human is it. Few, if any, young men have consciously stood in the hour that ended their preparation and

the beginning of their task without repeating in a sensible, though of course less degree, the experience of Jesus at his baptism and temptation. They have heard the call, they have felt the movings of power, they have been inspired by the divine Spirit, they have highly resolved, yet as they throw aside the tools of their preparation and take up those of service they more or less consciously are imperiled by dangers which are made all the more subtle, or the more fatal because of the divineness of the task to which they go. The mission of a consecrated, strong, well equipped young manhood is superb. The temptations and perils to such a manhood are on the same magnificent scale. Jesus knew it all. So do we, though in far less measure.

What saved him from the perils and sent him to his mission with an assurance of hope? Many times after this we hear him saying to the blind, and sick, and sinning men and women, Thy faith hath saved thee. It was the same thing that saved him. The power of faith for salvation and for service is incalculable. This was the power of Jesus in this hour—in every hour. He was saved by faith. It was according to his faith that the achievements of his life were measured out to him.

“Saved by faith.” “According to your faith.” It was in the school of vision and of temptation that he learned the meaning of these terms.

The experience and the conduct of this hour of his life reveal his faith in God, in the reality of his spiritual experience, in the sincerity of his own purpose and the strength of his own resolve, in the worth and salvability of man. This faith was not born in that hour, but its high value and its omnipotence was then made evident. He believed in God, in himself, in man. He was here and always a man of faith.

It is of men of faith that I speak today.

Faith is a magnificent equipment for life. If a young man have this with which to begin his career, he may lack every other possession and still win out. But if he lack this,



whatever else he may have, his case is well-nigh hopeless. Without faith it is impossible to please God. It is also impossible to please men. This is making large claims for it, but none larger than the facts of life warrant.

What do we mean by faith? Faith in whom, in what? What are its qualities? Is it religious faith? Is it saving faith?

It is noticeable that while Jesus insisted upon men having faith, he made little or no effort to show them what he meant by faith. What did he require men to believe, when he said "He that believeth shall be saved and he that believeth not shall be damned?" What did he mean that a man should believe, when he said to the father of the epileptic boy, "All things are possible to him that believeth?" What did he mean when he said to his disciples, "If ye have faith as a grain of mustard seed, ye shall say to the mountain be thou removed into the sea and it will be done?" Of course, you can answer these questions. But the fact I am calling your attention to is, that he does not answer them.

But this is a characteristic of the Bible. It is ever magnifying faith and ever ignoring the question, "What is meant by faith?" Abraham was a man of faith; what did he believe? There is a long catalogue in the epistle to the Hebrews of men of faith, Abel, Jephthah, Samson, unnamed men and women, but we are not told about their faith, only that they had faith. For this vagueness and silence of scripture and of Jesus we are grateful. Obviously "faith" is an attitude of the spirit of man; not something that he lays hold upon, not something that he sees, but something that he is and does. He is a man of faith: He believes.

This is the vital thing for him. If he lacks faith, then he lacks a quality of mind which would win for him the favor of God and man. "Faith in what?" "Faith in God?" "Faith in man?" "Faith in himself?" "Faith in Jesus Christ?" Well, I would say "Yes" to any or all of these questions. By so much as he lacks any of these expressions

of faith he lacks an essential element of character. These are manifestations of faith. They are not the only manifestations of it, although they may easily be regarded as the chief. They do not always and obviously go together. A man may believe in himself and not believe in God. Some men believe very firmly in God, but have little faith in themselves. But even a little faith is a great blessing, and the more faith a man has the greater his equipment for life's task and surer the promise is of his achievement. So fundamental is faith as an element of character that Jesus says that the smallest quantity of it, so to speak, small as a grain of mustard seed, will work wonders. Only believe. Believe what? Believe whom? He does not say. He is insisting upon the essential nature of faith and he does not complicate the issue by introducing questions of faith.

This does not mean that the object of a man's faith is of no consequence, that it makes no difference whether he believes in God or in himself, so long as he believes, or whether he believes a truth or a lie, so that he believes. He gives no support to such a foolish notion that puts truth and error on the same level of value. But he does mean to make clear that the fundamental thing after all is that we should have that moral and spiritual character which we call "faith," that we should be men of faith.

Are you a believer? I do not mean, do you believe all that the Church says a man must believe to be entitled to be called orthodox; nor even all that the scriptures teach as essential truth. Nor do I mean that a full and satisfactory answer to the question can only be given by the one who has no doubts about vital matters of faith. Sharp, straight lines cannot be drawn between believers and unbelievers on the assumption that a man either believes or he does not, and that he either rejects the vital truths of the gospel or he does not, or that he is all right or all wrong with God.

The Hudson River at New York city is salt water, at

Albany it is fresh water. The point at which the change took place would be hard to find. Where will you stand in that 150 miles and say, "Here is where the change occurs; here on the right hand is the fresh water of the mountains, and on the left is the salt water of the sea?" The fact is that the one shades off so insensibly into the other that it is practically impossible for us to determine where the one begins and the other ends. You know that at Albany it is fresh and at New York it is salty and that somewhere between the two points the change has taken place.

There are some things which I believe and others which I do not believe. There is a region in which I have no doubt and a region in which I have no faith. Between the two there is a region in which faith and doubt mingle in strange confusion. They seem to shade off into each other in such a way that it is difficult to separate them. Up here is faith, down there is doubt, but where does the one begin and the other end? The region between confident faith and settled unbelief is a shifting and undefinable one with every man. On some matters of religion he says without hesitation, "I believe;" on others with about equal promptitude, he says, "I believe not;" on others he finds it difficult to make any affirmation. Extreme orthodoxy may say, "Believe everything." But he says, "There are some things where the evidence is so overwhelmingly against belief that I cannot believe, and there are others where the evidence is too overwhelming to admit of doubt, and there are others, where the evidence is sufficient to warrant probability in belief." There are multitudes of men, some are called believers, some unbelievers, who are in this frame of mind. In them all three states exist at once—faith, doubt, unbelief. Here, fresh water; there, salt water; between, fresh and salt mingling. Manifestly the question, "Are you a believer?" will get no affirmative response, if believers are those who disbelieve or doubt nothing. Nor does the question imply that the answer is determined by the amount of truth that is believed; that a

man is a man of faith if he believes more than he doubts or disbelieves. Is the Hudson a fresh water stream, if you can positively say that the water is fresh more than half way to New York? Is it a salt water stream, if it is brackish more than half way up to Albany? If you cannot divide a river in this mechanical manner, how can you thus divide a man?

May it not be that a man is a man of faith, even though he is dead sure about very little, while his neighbor may be a man of unbelief who is dead sure about a great deal more?

Faith is not a matter of quantity, nor even of kind. It is a something far more vital than either of these. Faith gets its character, just as all other moral qualities, from the heart. Our Lord has taught us that a man is not necessarily honest because he has not stolen, nor innocent of blood because he has not killed, nor truthful because he has not told a lie. Honesty, truthfulness, chastity are not wholly, nor essentially matters of the outward life. They are matters of the heart. So is faith. Faith is a moral quality. Mr. James is right, it belongs to the will. Are you a man of faith? resolves itself into the question, "Do you love to believe?" Do you keep yourself open to the light? Is it your desire that you may have more and more this grace of faith? Do you, whether standing erect in a clear cut, clearly defined creed, or staggering under a burden of doubt that daily seems to grow more heavy, say, "Lord, I believe"? "The heart makes the believer."

Are you a man of faith? starts reflections also concerning power. Lord, why could not we cast out the devils? Because of your unbelief. Unbelief produces weakness. Faith brings power.

So universal and uniform is human experience in this respect that no one questions the truth of these statements. We all understand that everywhere and always unbelief is weakness, faith is power. One great element of strength in General Grant, so his biographers tell us, was his confidence of success. We are told that the eminent engineer of the St.

Gotthard tunnels carried that great engineering project not only through the granite of the mountains, but the harder opposition of men by his consummate and unconquerable faith. The whole of our business prosperity and all of our business transactions are resting on faith. Mr. Hay's solitary and unique confidence in perfidious China gave to our government during the Boxer outbreak a position of peculiar strength and influence.

The moral power of faith is undeniably great. At times, it takes on the aspect of omnipotence. Through faith, mortal men, frail women, have "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the power of fire, escaped the edge of the sword, from weakness were made strong, waxed mighty in war, turned to flight armies of aliens." This is one of the great lessons of the Old Testament as well as of the New. The writers of the history in the Old Testament were great philosophical historians, because with unfailing vision they saw that the strength of their nation, when it had shown itself to be strong, was in its faith, and when it had shown itself to be weak, it was weak through its unbelief. The prophets were the true guides of their people, because with unfaltering voice they taught their people that their strength lay in their faith. This was the one virtue upon which they placed their emphasis, the one virtue in which they saw the salvation of their people to rest.

This is one of the great lessons in all living, in all dying. The world's battle-fields, the heart's battle-fields tell us the same story; the men of courage, the men to whom the fruits of victory and its glory belong, are the men whose heart and arm were made omnipotent by faith.

"Dead, with their eyes to the foe,  
Dead, with the foe at their feet."

*Young Gentlemen of the Graduating Class :*

It is the eve of battle for you. Some of the army have been in the fight until they are worn, their ranks are sadly thinned. But their heart is cheered as they see the fresh troops coming into the fight with the merry sound of martial music, and with the bright colors of the new banners unfurled. It is a hard fight. It is no place for a holiday soldier. It may be that the music will be drowned in the din of the carnage. It may be that some of you will fall early in the fray. One of your number has already dropped by your side, before the field of battle was reached and has entered upon his glorious reward. It may be that it will be your lot to hold through a long, weary day, some solitary position against desperate odds. It matters little. These are mere details of warfare. I have no fear, but that you will give good account of yourselves. My hope is grounded in your faith. This is the victory that overcometh the world, even your faith. Yes, this is the victory that overcometh the world, believing that you can do it. Believe that you can win out in every difficult situation in which you may be placed; in every contest against wrong and evil; in every trial, discouragement, reverse, disaster, and you will. The man who says, "What is the use?" is defeated in advance. The man who says, "Nevertheless," has already the sure guarantee of victory. The roots of your courage, your patience, your tact, your skill, are in your faith. If you believe in your cause, if you believe in yourself, if you believe in your fellow, if you believe in God, you will have infinite courage, patience, resourcefulness, and ultimate and enduring victory.

Doubtless, you have little need for this counsel today. Youth is full of faith, as it is of many other virtues. The world has all too good reasons for preferring young men to old, for choosing young ministers in place of old. Some of us old men comfort ourselves by thinking, it is because people love veal, and even bob-veal, that congregations turn

from the old men to the young in their selection of their minister. But all too often it is because we old men have lost our faith.

“Oh, in this mocking world, too fast  
The doubting fiend o’ertakes our youth.”

With our faith has gone our strength. The old disciple of Jesus—the last upon the field of those who had heard his voice—as he was laying down his arms at the close of his long day of conflict said, “I have written unto you, young men, because you are strong.” If you wish to retain your strength, to keep your courage fresh, to preserve your youth, care little for the departing or the changing of your hair, waste few tears over the failing of physical or even mental powers. But guard jealously your faith. Do not let it go. See that no man take thy crown. Check the rising doubt, of yourself, of your fellow, of the triumph of righteousness, of God.

You will have abundant cause for doubting all these. Every day you have some fresh reason for doubting your wisdom, your understanding of truth, your righteousness. Daily your fellowman, the one that stands with and the one against you, will lead you to distrust him and all men. Much in the progress of the conflict will fill you with grave misgivings, and you will feel on more than one occasion that the fight is lost, hopelessly lost. The times will come—may they be infrequent; but who can tell whether this devout wish will be granted?—the times will come when you will be tempted to distrust God, for he hideth himself at times even from his faithful servant, and the path of his going is often obscure and mysterious.

But keep your faith. Other virtues may go and you can reclaim them, but faith once lost is hard to find. Guard it with care. When we meet in coming years, I will not much mind if you have gray hair or none, whether your step be firm or feeble, whether mental powers be alert or dulled by the flight of years, but I pray that I may find you with your shield of faith bright and in position, wherewith you will be

able to quench all the fiery darts of the evil one. Go home, bearing your shields or on them. "To him that believeth, all things are possible."

---

## THE EASTERN ALUMNI ASSOCIATION OF AUBURN SEMINARY

At a recent Sunday-school convention in New York city, President Stewart met a group of Auburn men and a dinner was proposed at which the graduates and friends of Auburn living in and about New York might have an opportunity to hear from the president, of the work he is doing for Auburn and to kindle anew the fires of enthusiasm for the Seminary. Rev. J. L. Caughey, J. B. Ferguson and the writer appointed themselves a committee to arrange for the dinner. Dr. Stewart suggested that it would be convenient for him to be present in New York on May 28 and the dinner was accordingly called for that date at the Hotel St. Andrew.

Invitations were sent to ninety men living in New York and vicinity. Men as far south as Atlantic City; as far east as Boston; as far north as Albany and as far west as Pittstown, N. J., received invitations to be present, although it is not certain that we, in the short time at our disposal, included every graduate living within these limits.

Several graduates of the early sixties were asked, but none responded. Some of the present graduating class were found near New York and invited. When the hour for the dinner arrived, there were twenty men to partake of the good things prepared for the occasion—namely:

President George B. Stewart, the guest of honor.

Rev. Wilton Merle Smith, New York city.

Rev. L. Mason Clarke, Brooklyn, N. Y.

Rev. E. B. Cobb, Elizabeth, N. J.

Rev. Stephen G. Hopkins, Newark, N. J.



Rev. H. E. Mott, Elizabeth, N. J.  
Rev. Chas. H. Tyndall, Mt. Vernon, N. Y.  
Rev. William A. Rice, New York city.  
Rev. D. E. Finks, East Orange, N. J.  
Rev. Carlos H. Stone, Cornwall-on-Hudson.  
Rev. W. P. Keeler, Madison, N. J.  
Rev. Joseph W. Miller, New York city.  
Rev. H. K. England, Elizabeth, N. J.  
Rev. J. B. Ferguson, Elizabeth, N. J.  
Rev. S. Carleton Haight, New York city.  
Rev. R. H. Nichols, South Orange, N. J.  
Rev. R. W. Anthony, Brooklyn.  
Rev. J. Lyon Caughey, New York city.  
Rev. Henry Schlosser, Southport, Conn.  
Rev. Joseph Taylor Britan, New York city.

When the dinner was proposed no definite plan or object was offered by the committee or by Dr. Stewart; no special theme was suggested to the two or three men who were asked to speak; everything was purposely left indefinite in order that the thought might be spontaneous and the meeting shape itself. We felt that Auburn men could safely be expected to respond *ex tempore*. At the proper moment Dr. Caughey explained in a word the origin of the Auburn dinner idea and introduced Dr. Smith as toastmaster. Dr. Smith excelled even himself on this occasion. His stories were pointed and *apropos*; his wit was keen and he proved to be a whole "steering committee" in himself.

Dr. Stewart was the first speaker and in his characteristic way, emphasizing his points by clever stories, illuminating them by pleasing incident, he gave to the men present his idea of what a Theological Seminary should be and he confided to them his hopes and plans for Auburn.

The dinner of Auburn alumni in New York was characteristic of Auburn. Grateful for every true light that has shone to illumine the paths of men, Auburn stands for "the faith once delivered unto the saints," yet not at all positive that

the angle of vision will not change with the coming years, but firmly assured that with all the changing views of men, Christ will ever remain the changeless and Divine Son of God.

The practical character of Auburn men was commented on by Dr. Stewart and by those who followed him. Perhaps not many "mighty" giants in scholarship were produced; perhaps not the most "noble" of all ministers had their training in her halls, but capable, practical preachers were sent forth to do the world's work—men who were trained to interpret the age in which they lived to their people, who could solve the problems which confronted them and who could meet men to uplift and save them.

It was along this line of thought, namely, the desire of Auburn to develop the practical minister, that President Stewart made a remark which evoked the prolonged applause of the alumni. "We are looking for a successor to the late beloved and lamented Dr. Darling," said President Stewart in substance, "and we are looking for a man of vision, of high ideals, of inspiration and teaching ability. When we have found our man I do not know that we shall ask him what his theological opinions are. We shall be confident when we have found our man that he can be no other than a firm believer in the Divinity of Christ;" no other man would have power with men, no one else could inspire students and offer a remedy for the sorrows and sickness of the world.

Dr. Stewart was followed by Drs. L. Mason Clarke, E. B. Cobb, H. E. Mott, Chas. H. Tyndall, Stephen G. Hopkins and others. All but the last named speaker responded to the theme and suggestions of President Stewart and every word was worthy of a place in the permanent records of Auburn history. Dr. Hopkins varied a little from the others in giving to his remarks a reminiscent tinge. He was "born and bred" on the campus of Auburn and could well remember the days when the students burned wood only and when the woodsheds stood on the campus just back of the present loca-

tion of Morgan Hall. Before commencement of each year, they had a "cleaning day" when all the chips from the students' axes were raked up and the campus cleaned for the careful inspection of visitors. But even in those days there was present the well defined and unique Auburn spirit to mould and inspire men and the Seminary today is the developed and developing plans, hopes and ideals of those noble men who toiled in Auburn for the coming of the Master's kingdom.

After the addresses were brought to a close, because of the lateness of the hour, the organization of those present into an alumni association to be called "The Eastern Alumni Association of Auburn Theological Seminary" was suggested and, after discussion, effected. Dr. L. Mason Clarke of Brooklyn was chosen president and Dr. J. Lyon Caughey secretary and treasurer.

No definite constitution or by-laws was adopted, but it was suggested that the association meet once a year and that those who had expressed a desire to join the alumni association, "if one should be organized," be advised of the action taken and their names enrolled.

With the alumni of New York and vicinity organized and with time for previous notice there is no reason why forty men may not assemble next year to rejoice in the work of the Seminary and to pledge their support in every possible way.

JOSEPH TAYLOR BRITAN.

---

## AUBURN MEN AT THE GENERAL ASSEMBLY.

ARTHUR A. MCKAY.

The one hundred and eighteenth General Assembly of the Presbyterian Church in the U. S. A. will be recorded in Church history as one of the most important in many years.

To be present at any Presbyterian General Assembly is a rare privilege. To stand as it were on the mountain top of

American Presbyterianism and look out upon the whole field as the reports from each of the great Boards and their departments are presented to us, day after day, gives one an appreciation of the fact that ours is a great Church, a working Church and that she occupies a large and important place in the work of the world today, but to have been present at the recent General Assembly at Des Moines was indeed an inspiration, that should follow one through many years and be looked back upon with pleasure, for that General Assembly marked the close of a most successful year in the history of the Church. "High Water Mark" was an expression used by most of those giving the reports.

It was a great Assembly because of the things accomplished. Among these was the birth of the Presbyterian Brotherhood, a movement which will doubtless have a telling effect upon the work among the men of the church.

Then there was the acceptance of the *Book of Common Worship for Voluntary Use*. But the crowning act of the General Assembly was upon that historic day, the 24th of May, when the union and reunion of the Cumberland Presbyterian Church and the Presbyterian Church in the U. S. A. was accomplished. To have been present when this took place was worth a trip across the continent.

To an Auburn man there was an added inspiration as he noted the prominence and frequency with which the Auburn men appeared upon the scene; surely Auburn had reason to feel proud of her sons. Prominent among them was W. S. Holt, '73, Synodical Missionary of Oregon, a strong force in Home Missions of the Pacific Coast.

We quote a few sentences of his address on Home Missions: "You cheered when it was reported that \$911,000 had been given by the church last year. Stop to think where it came from—\$500,000 from live women, \$150,000 from the young peoples' societies and \$113,000 from dead men, leaving \$100,000 to represent the church contributions. Now will you cheer!"

L. F. Esselstyn, '87, of Persia was another who made an impression upon the great audience gathered at the popular meeting in the interests of Foreign Missions. As he told of the effect of missions in Persia, and his experiences there, told it in a way that was all his own, we concluded that if he kept up the same speed and earnestness when on the field, it was not surprising that he accomplished such excellent results.

The same evening there appeared another of Auburn's sons, also in the interests of Foreign Missions, James B. Rodgers, '88, of Manila, P. I. As one listened to these men he could recognize the same intense earnestness and devotion to the work that marks so many of the Auburn men.

William B. Gage, '00, one of the busiest men during the Assembly, a lively pastor of the city of Des Moines and a member of the Hospitality Committee, made every Auburn man feel at home during his stay at Des Moines.

J. Wilford Jacks, '72, of Geneva, N. Y., was appointed one of the temporary clerks and was kept busy. There were many others who by their faithful discharge of duty on committees, and constant attendance upon the sessions of the Assembly, kept up the reputation of Auburn's men for the possession of qualifications needed by the men who are serving in the Church today, men who are ready to do their full share, ready for any sacrifice required in the place God has called them to work.

On Thursday evening, May 24, at the Chamberlain Hotel there gathered about forty men from "Old Auburn" to enjoy an evening together. It was a great pleasure to be in that company. How devoted each man was to that spot in New York State where he had spent those three happy years in the past. Of course the keynote of the evening was "Auburn." It mattered not whether the subject assigned was the Far West or Far East, as the steel is attracted to the magnet so each speaker seemed to be drawn toward Auburn, telling of his experiences and his associates in his Auburn days.

The following very interesting program was arranged by the committee in charge :

- |                                     |  |
|-------------------------------------|--|
| Toastmaster,                        | Rev. Edmund G. Rawson, '95<br>Richfield Springs, N. Y. |
| " The Effete East,"                 | Rev. Henry W. Maier, '93<br>Schenectady, N. Y.         |
| " Winning the West,"                | Rev. Wm. B. Gage, '00<br>Des Moines, Ia.               |
| " Jersey Lightning,"                | Rev. Arthur W. Spooner, D. D., '84<br>Cape May, N. Y.  |
| " Around the Open Hearth,"          |  |
| Rev. Richard S. Holmes, D. D., '68, | Philadelphia, Pa.                                      |
| " Old Auburn,"                      | Rev. Robert Clements, '94<br>Cortland, N. Y.           |
| " Multum in Parvo,"                 | Rev. W. S. Holt, D. D., '73<br>Portland, Ore.          |
| " The Flag in the Philippines,"     |  |
| Rev. James B. Rodgers, '88,         | Manila, P. I.  |
| " The Persian Lamb,"                | Rev. Lewis F. Esselstyn, '87<br>Teheran, Persia        |

Among the Auburn men present at the General Assembly were the following :

- |                                    |                                |
|------------------------------------|--------------------------------|
| Rev. R. S. Holmes, D. D., '68      | Rev. Robert Clements, '94      |
| Rev. J. Wilford Jacks, D. D., '72  | Rev. Edmund G. Rawson, '95     |
| Rev. Wm. S. Holt, D. D., '73       | Rev. Herbert W. Knox, '96      |
| Rev. Morton F. Trippe, '75         | Rev. George S. Mellor, '96     |
| Rev. Robert McLean, '77            | Rev. John Kennedy, '96         |
| Rev. Chas. P. Luce, Ph. D., '83    | Rev. A. Cardie, '97            |
| Rev. B. VanVliet Putnam, '82       | Rev. C. H. Dudley, '97         |
| Rev. A. T. Vail, '84               | Rev. D. Mathewson, '98         |
| Rev. L. F. Esselstyn, '87          | Rev. Peter B. McKenzie, '98    |
| Rev. James B. Rodgers, '88         | Rev. D. Howard Craver, '99     |
| Rev. Arthur W. Spooner, D. D., '84 | Rev. W. B. Gage, '00           |
| Rev. A. B. Judson, '90             | Rev. G. J. Searles, '00        |
| Rev. F. E. Bancroft, '91           | Rev. C. W. Dunham, '01         |
| Rev. V. K. Beshgetoor, '92         | Rev. James Oastler, '01        |
| Rev. S. D. Waterbury, '92          | Rev. John McL. Richardson, '02 |
| Rev. Henry W. Maier, '93           | Rev. Arthur A. McKay, '03      |
| Rev. Henry G. Dean, '93            | Rev. Robert C. Young, '04      |
| Rev. Robert B. Perine, '94         | Rev. Stanley F. Gutelius, '04  |

## ALUMNIANA.

### DEATHS.

Pratt, Parsons Stewart, D. D., '46, died April 8, 1906, æt. 84, at Dorset, Vt.



### INSTALLATIONS.

Burchfield, James R., '97, Clinton, Mo.



### CHANGES OF ADDRESS.

Allen, Albert W., '80, from Binghamton, N. Y. to Delphos, O.

Arney, Wm. J., '71, from Chillisquaque to Pottsgrove, Pa.

Bible, Frank W., Kiung Chow, Hainan, to Hangchow, China.

Blair, George A., '89, from Butte, Montana to Clatskanie, Oregon.

Burchfield, Jas. R., '97, from Hill City, Tenn. to Clinton, Mo.

Burns, Wm. C., '87, from Honeoye, N. Y. to Monroe, Mich.

Danforth, Geo. F., '93, from Bloomington, Ind. to 1520 Edgecomb Place, Chicago, Ill.

Gay, Thomas B., '98, from Anacostia, D. C., to Utica, O.

Hawley, Edwin C., '04, from Pekin to Shuntienfu, Chili Province, China.

Hoyt, Frank E., '96, from Churdan, Iowa to Libertyville, Iowa.

Richardson, Chas. F., '91, from Great Falls, Mont. to Azusa, Calif.

Salmon, Edgar P., '81, from Galetton to Tioga, Pa.

Stubblefield, Jas. S., '98, to Kansas City, Mo.

Wolever, John E., '02, from Cayuga, Ind. to Oxford, Ind.



'46. In *The Westminster* of May 19 two excellent cuts of two of our oldest living graduates appear, Rev. Henry Addison Nelson, D. D., class of '46 and Rev. Herrick Johnson, D. D., class of '60.

The former was moderator of the General Assembly of 1867; the latter in 1882.

'68. In *The Westminster* of June 9, Dr. Holmes has a spicy article on Auburn Seminary. There are three different photographic views of the grounds and buildings and an interior view of Silliman Club House. All the alumni should read this article.

A suggestion which may be helpful to some pastors comes from

William H. Bates, D. D., of Mesa Presbyterian Church, Pueblo, Col. He has printed in leaflet form for the instruction and guidance of those about to unite with the church these questions to proponents for admission :

1. Have you made an entire and never-to-be-recalled surrender of yourself and all that you have to Christ, and have you a fixed purpose to lead a Christian life? Mark viii:34 ; Luke ix:23 ; Luke xiv:25-33.

2. Do you feel that, in carrying out this purpose, you need the grace of God, and do you depend upon that rather than upon your unaided strength? I Cor. xv:10 ; II Cor. xii:9 ; Gal. ii:19-20 ; Phil. iv:13.

3. Do you receive God as your Heavenly Father, supremely to love and obey Him, accepting, as the law of your life, His will and commands as revealed in His word? Matt. vi:9 ; Luke x:27 ; Ps. xix:7-14.

4. Do you depend upon Christ for pardon, salvation, and heaven, and not upon your own merits or personal fitness? Acts iv:12 ; Rom. iii:20 ; I Cor. i:30.

5. Do you feel that you need the teaching of the Word of God, and the aid of the Holy Spirit to reveal to you your duty and enable you to discharge it, and that you will seek His guidance and aid in daily prayer? Ps. cxix:115 ; John xv:15 ; Luke xi:13 ; John xiv:26 ; I Cor. ii:10.

6. Will you, while connected with this Church, regulate your whole life, in its business, its recreations, and its pleasures, so as to be, as far as in you lies, without offense toward God and man ; and will you prayerfully endeavor, always and everywhere, to make your example and your influence that of a consistent Christian, guided in all things by the precepts, principles and spirit of God's Word? I Cor. viii:13 ; I Cor. x:31-33 ; II Cor. vi:14-18 ; I Thess. v:22 ; I Peter i:15 ; Ps. lxxiii:24.

7. And will you, while connected with this Church, faithfully attend upon its services, seek its purity, peace, and upbuilding in its spiritual and temporal interests, and walk with it in charity and Christian affection?

'85. The address of George Heber Rice is Unity Parsonage, Ellen St., Pomona, Calif.

'91. Chas. F. Richardson in his "Montana Letter" in *The Herald and Presbyterian*, says that the Synod of Montana has had the most energetic campaign in all its history carried on in evangelistic work. Both the weak and the strong churches have received the benefit of the services. Rev. Ray Palmer, D. D., of Portland, Ore., and Rev. T. A. Atkinson assisted most effectively in these meetings.

Mr. Richardson preached his first sermon in his new pastorate on Sunday, May 20. For some time, largely on account of the health of



Mrs. Richardson, who with their son is now in New York, Mr. Richardson has been desirous of securing a pastorate in order that he might be steadily at home. The pastorate at Azusa, Calif., is about twenty-five miles from Los Angeles. His work at Great Falls has been remarkably successful.

'93. The Presbyterian Board of Home Missions has elected J. Ernest McAfee of Park College, Mo., to the office of Associate Secretary of the Board, succeeding John Willis Baer. His varied gifts and missionary lineage and experience justify the large expectations with which our Board and the Church welcome him to his responsible position.

'93. Charles L. Luther of Union, N. Y., with his congregation suffered great loss on the evening of May 17, when a bolt of lightning struck the steeple of the church, setting fire to it. In spite of every effort to stay or confine the progress of the flames they spread to the church itself, which was entirely destroyed. It was an historic edifice, recently much improved, with a new pipe organ. With characteristic courage Mr. Luther said, before the fire had burned itself out: "We shall begin rebuilding as soon as the ashes are cold."

'96. Charles A. Campbell faces the responsibility of the erection of a new church with all the other work incident to a Denver charge. His former church was burned to the ground. The burden caused by the fire elicits our sympathy.

'96. Thomas C. Brockway is pastor of the Unitarian Church, Greeley, Colo.

'98. Harvey Clements of Gloversville will begin a two years' course of fellowship work at Oxford, England, next fall. He expects to leave Gloversville about October first.

'03. Wade Koons writes under date of April 22, from Pyeng Yang, Korea: You may be interested in knowing that I baptized sixteen people today and administered the communion to eighty-five, beside baptizing twelve children. That means a nice church, you see, and it is one of twenty groups I am looking after and the third or fourth in size. My parish numbers about 1,000 baptized members and 600 catechumens and will show an increase of 160 baptisms and 220 catechumens for the year.

'05. Neilson C. Hannay's address will be Romulus, N. Y., till August first.

'06. Allbright, Manley Fifield, B. A. Prepared for college at the Boston Latin school. Graduated Hamilton College, '03; Auburn, '06. Mr. Allbright has accepted a call to the pastorate of the First Presbyterian church, Lewiston, N. Y.

Axtell, John Vaughn. Prepared at Juniata College, Huntington, Pa. Graduated at Auburn, '06. Mr. Axtell will be engaged in Home Mission work at Wanakena, N. Y.

Emerson, Frank Owen, B. A. Graduated at Park College, '03; Auburn, '06. Mr. Emerson goes as a foreign missionary under the Presbyterian Board to Batanga, Kameroun, Africa.

Fleming, Isaac, Ph. B. Graduated Brown University, '03; Auburn, '06. Mr. Fleming is Stated Supply at Fair Haven, N. Y.

Hanson, Henry G., B. A. Graduated University of Minnesota, '03; Auburn, '06. Mr. Hanson has accepted a call to Harlem, Mont.

Hunter, Joel DuBois, B. A. Graduated Hamilton College, '03; Auburn, '06. Mr. Hunter has accepted a call to be assistant to Dr. Graham Taylor, Chicago Tabernacle, Chicago.

Judd, Henry Pratt, B. A. Yale University, '01; Auburn, '06. Mr. Judd is working among the mountaineers at Allegheny, N. C.

Kirkwood, Thomas Jermain. Prepared at Colgate University. Not settled.

MacMillan, John Angus, B. A. Graduated Park College, '03; Auburn, '06. Mr. MacMillan has accepted a call to the pastorate of the Presbyterian church, Lima, N. Y.

Mendenhall, Frederic Leonard, B. A. University of West Virginia, '03; Auburn, '06. Mr. Mendenhall is going as a missionary to China under the Mission Board of the Church of Christ.

Neel, John William, B. A. Graduated Marietta College, '03; Auburn, '06. Mr. Neel has accepted a call to the pastorate of the church at Arlington, Baltimore, Md.

Palmer, Marion Boyd, B. A. Graduated Park College, '03; Auburn, '06. Mr. Palmer goes to Prince Royal College, Chieng Mai, Laos.

Reed, Robert B., B. A. Graduated Princeton University, '03; Auburn, '06. Mr. Reed goes as a teacher to the Syrian Protestant College, Beirut, Syria.

Schenck, Norman Craig, B. A. Graduated Princeton University, '03; Auburn, '06. Mr. Schenck is at Hunt Dale, N. C., working among the mountaineers.

Sharpe, John, B. A. Graduated Amherst College, '03; Auburn, '06. Mr. Sharpe is spending the summer at Nassau, Bahama Islands. He expects to begin his work as a Home Missionary in the Adirondacks in September.

Smith, Arnold, B. A. Graduated Park College, '03; Auburn, '06. Mr. Smith has received an appointment to Porto Rico under the Presbyterian Board of Home Missions.

Stewart, Harris Bates, B. A. Graduated Princeton University, '03;

Auburn, '06. Mr. Stewart has accepted a call to be assistant to Dr. Allen Macy Dulles, Second Presbyterian Church, Auburn, N. Y.

Stuart, Elmer J., B. A. Graduated Hamilton College, '03; Auburn, '06. Mr. Stuart has accepted a call to the pastorate of the Presbyterian church at Oneida Castle, N. Y.



J. A. MacMillan was ordained and installed as pastor of the church at Lima, May 24. A number of his classmates were present at this service; Professor Riggs gave the charge to the pastor and H. F. Gilt, '92, the charge to the people.

M. F. Albright was ordained and installed at Lewiston, N. Y., June 19.



Several of the members of the class have been married since the close of the Seminary year:

Marion Boyd Palmer and Miss May Evans McClusky were married at Holland Patent, May 16.

Angus John MacMillan and Miss Marion Blanche Hibbard were married in Auburn, June 5.

Frank Owen Emerson and Miss Altie A. Kimberly were married, June 9, at Baldwinsville.



An occasional letter from an alumnus, not intended for publication, and for that reason all the more worth sharing with others, comes to the RECORD and finds its way into these columns. Such a letter is this of Charles T. Riggs, 1900:

#### BIBLE HOUSE, CONSTANTINOPLE, TURKEY.

The papers give me the totally unexpected news of the passing away of Dr. Darling; and I want to express to you and the rest of the Faculty my deep sense of personal loss, and my sympathy with you in your bereavement. Dr. Darling was a personal friend of each man in each class, so far as the men would allow him to be such; and perhaps no more so with me than with others; yet I feel as if he had shown a personal interest in me, even though we never kept up a correspondence. Occasional articles from his pen have always attracted me, not the less because of their rarity than because of their intrinsic stimulating value. But it was what he was, not what he wrote or even what he said, that made us all love him. And his place will be hard to fill. There are many students of theology, and not a few professors

of systematic theology; but as a man, and as an example, we shall have to look a long time before we find his equal.

Auburn has changed a good deal, even in the six short years since I left; but it has a very warm and permanent place of its own in my heart.

My own work here goes on very evenly, and although the progress is slow, there is real progress, and I am happier in it each year. My "problem" lies among the three hundred thousand Greeks of this city, and the still greater number of the vicinity, among whom I am the only Greek-speaking missionary, and there are only four Greek preachers.

With best wishes for yourself personally, and for the welfare of the Seminary, and cordial greetings to the Faculty, I remain,

Yours as ever sincerely,

CHARLES T. RIGGS.

## SEMINARY ANNALS.

### CALENDAR.

May 1. Prof. Hoyt and the Senior class.

May 2-4. Term examinations.

May 4. Communion service, Dr. Stewart.

May 8. Anniversary Seminary, Y. M. C. A. "The Perspective and the Promise of Christian Missions in the far East," Rev. William Elliott Griffis, D. D., LL. D., Ithaca.

May 9. Alumni Day.

10:00 Alumni meeting.

3:30 Memorial service for the Rev. Timothy Grenville Darling, D. D., late Richards Professor of Christian Theology. Memorial address by the Rev. John Sparhawk Jones, D. D., Philadelphia.

7:30 Meeting of Board of Directors. Sermon before the Alumni by the Rev. John Timothy Stone, '94, Baltimore, "Preach the Word."

9:00 Reception of Middle Class to the Seniors.

May 10. Meeting of Board of Directors.

12:00 Commencement address by Dr. Stewart.

1:30 Alumni dinner at Central Presbyterian Church.



Again we thank those whose pleasure it is to further the attractiveness of the Silliman Club House. Two very fine pictures have been given to the house which add much to the beauty and adornment of the rooms. Mr. Judd of the Senior class gave one of the pictures, which is a head of Dante Alighieri in brown. The other is a large portrait of President Stewart given by John Vaughn Axtell and John Sharpe. Not only as president of the Seminary is it fitting that Dr. Stewart's picture should be in this place but also, because his stay at the Club House last year made him an almost indispensable part of the life there.



### MEETING OF BOARD OF DIRECTORS.

The Board held two sessions, one on Wednesday evening and the other on Thursday morning. There were present the President of the Seminary, Edgar C. Leonard, Aaron P. Storrs, Charles E. Walbridge, J. Frederick Fitschen, Jr., Abbott Y. Wilcox, Charles P. Mosher, Arthur E. Brigden, Charles K. Scoon, Vernon N. Yergin, Frederick

H. Watkins, Fred H. Fay, George Underwood, M. Woolsey Stryker, George B. Massey, Charles N. Frost, Dana W. Bigelow. Seven members were absent, all of whom sent reasons for non-attendance.

The By-Laws which were reported by the committee on that subject as the result of its careful labor were adopted. The committee was continued.

Henry Wynans Jessup, Esq., of New York and Hon. Charles I. Avery of Auburn were elected to the Board. The following officers were chosen for one year. Hon. George Underwood, Vice-President; Hon. Charles I. Avery, Secretary; Mr. Levi S. Gates, Treasurer and Curator of Grounds and Buildings; Rev. Halsey B. Stevenson, Librarian.

The following committees were appointed: **FINANCE**—Fred H. Fay, George B. Massey, Charles P. Mosher, Chester C. Thorne, Robert Cluett; **GROUND AND BUILDINGS**—Charles E. Walbridge, M. Woolsey Stryker, George Underwood, Charles K. Scoon, Frederick H. Watkins, E. W. Edwards; **CURRICULUM AND DISCIPLINE**—William R. Taylor, Charles N. Frost, E. C. Leonard, V. N. Vergin, Arthur E. Brigden, Albert S. Bacon, Aaron P. Storrs; **LIBRARY**—J. Frederick Fitschen, Jr., Dana W. Bigelow, George Fairlee, John Bailey Kelly, Abbott Y. Wilcox.

The reports of the President, the Treasurer, the Committee on Examinations showed the condition of the Seminary to be excellent and the work of the year to be satisfactory. The report to the General Assembly was ordered. The Committee on the Curriculum was directed to nominate to the Board as early as practicable a successor to the late Professor Darling. Rev. Halsey B. Stevenson was continued as Instructor in Hebrew for another year. Rev. John M. Lamont, '04, and Rev. Neilson C. Hannay, '05, were granted the degree of B. D. in course. Mr. Frank O. Leonard, '07, was awarded the prize in Apologetics. The Committee on Grounds and Buildings was given power to erect a President's house as soon as it has secured \$20,000 for that purpose. The Committee on the Endowment was continued and all other committees appointed by the former Boards of Commissioners and Trustees were discharged.

The thirty-fifth anniversary of the acceptance of the Chair of Hebrew Language and Literature by Prof. Willis J. Beecher was celebrated this year. The committee of the alumni submitted the following resolution which was accepted with great enthusiasm:

Inasmuch as this is the 35th anniversary of Dr. Beecher's induction into the Professorship of the Hebrew Language and Literature;

We, the members of the alumni association of Auburn Theological Seminary feel that we cannot let the occasion pass without expressing

our deep appreciation of the faithful and valued services of our honored and beloved professor, and congratulating the Seminary on possessing a man of such rare and world-recognized scholarship, constantly evidenced by his literary work, and especially his recent volume, "The Prophets and the Promise."

We furthermore rejoice in the movement that has been inaugurated to endow a chair which shall be known as the "Beecher Professorship of Old Testament Literature," and we feel assured that all the alumni and friends of the seminary will be glad to have a share in its speedy consummation.

Signed by

CARL W. SCOVEL,  
PETER LINDSAY,  
JOHN CHESTER BALL,

Committee.

May 9, 1906.

### COMMENCEMENT WEEK.

Commencement week at Auburn Seminary this year was of special interest and profit to the alumni and friends present. The ordination services of five men from the Senior class gave all the opportunity of hearing the inspiring advice of men of experience and spirit to those now beginning their active service. The various addresses were of an unusual quality. To hear such men as Dr. John Sparhawk Jones of Philadelphia, Dr. W. E. Griffis of Ithaca, Rev. John Timothy Stone of Baltimore was a treat indeed. The thermometer registered several cold days, but the effect was rather to enliven and to vivify by contrast the spirit of enthusiasm and vigor in all the doings of the week.

#### The Ordination Services

The ordination of five men from the graduating class was a feature of the week. On the evening of May 6, Marion Boyd Palmer was ordained by the Presbytery of Cayuga, in the First Presbyterian Church. The music was furnished by the Seminary choir. Rev. Wm. H. Hubbard, D. D., pastor of the church was moderator. Prof. Beecher, Pres. Stewart, Prof. Riggs and Prof. Hoyt assisted in the service. The sermon was delivered by Pres. Stewart who spoke on "Belief in Christ." John xiv:1. Belief in Christ follows as the natural and necessary conclusion to our belief in God. If God is the moral governor, then he must make his will known and there must be a divine revelation. Where do we find such a revelation as in Christ, the man of Nazareth? Christianity is the moral necessity and fulfillment of the moral law. Nothing short of absolute

perfection will fully satisfy the moral law. Never does the "ought and ought not" ring out more clearly than in the morality of Christ. Christianity is the perfect morality. In the domain of morals you cannot listen to the voice of God without hearing the voice of Christ.

Belief in Christ is the spiritual conclusion of all. If Christ is master in the moral world, He is easily chief in the spiritual world. No one has ever brought God so close to men or raised man so close to God as Jesus of Nazareth. "The only begotten of the Father, He hath declared Him." How can we believe in a greater God than the God of Christ. Belief in Christ is the practical conclusion of all our belief in God. A Christless prayer is a blind reaching out into the dark without Christ to lighten the unseen world. We live in a Christian land; but go to a land where men know not Christ; they believe in God, their faith in God is the foundation on which can be built the superstructure of a faith in Jesus Christ.

Professor Riggs offered the ordaining prayer.

The charge given by Prof. Hoyt had a distinctly practical tone. His theme was the "Personal touch." "He stretched forth his hand and touched him." The personal touch of Christ means power. It is the expression of his oneness with men, his essential manhood. Personal touch is the symbol of that transcendent act by which God became man—the symbol and the law of the Incarnation. We must touch the men we would help in his name. Creeds are nothing except as they bring men in touch with Christ as their personal Saviour. The power is the Holy Spirit making new men in us, the method is the personal contact of vitalized lives.

The Church has too often followed the law of the world. The impenetrable walls of moral and social separation are the marks of our age. Nothing but the spirit of Christian brotherhood will ever break down these walls of separation and bring the Church into personal touch with men. Paul became all things to all men, that he might by all means save some. There is a special need of this identification today. There is a growing sense of individualism which if we are to meet we must touch men. Only by personal touch can the missionary break down the almost impassable barriers that surround him—by a kind word, a neighborly act, deeds of love, patience and persistence. By a ministry of love they at last come to know him and he carries to them the message of life from the Master.

There are certain things which separate the missionary from his people. He is a foreigner. He comes with a consciousness of a higher religion and a higher life. He has a tendency to depreciate the life of the people—a sense of superiority. His way of living is different—separation is necessary for the sake of health and morality. The per-



sonal touch overcomes these hindrances. Personal touch is a recognition of humanity. All men have the same essential needs and the same capacities.

The personal touch is to bear their burdens—to feel the burden of sin and the suffering of the people. It is to be interested in all that concerns their life—believe in their capacity and see good in all people. God has never left any people without some evidence of his presence and some mark of his law. To come into personal touch means to work for all that bears upon the individual, social or national welfare. “He stretched forth his hand and touched him.”

Norman Craig Schenck was ordained by the Presbytery of Cayuga in the Willard Chapel, Monday afternoon, May 7 at four o'clock. President Stewart preached the sermon, Professor Reed offered the ordaining prayer, and Professor Hoyt gave him the charge.

Mr. Schenck is to go as a home missionary among the mountaineers of Yancey county, Tennessee. With the preparation which Auburn affords and the inspiration of God great work is expected in this field. Mr. Henry P. Judd of this year's class also has a field near that of Mr. Schenck.

The ordination of Harris Bates Stewart was held in the Second Presbyterian Church on the evening of May 7. Rev. Samuel Palmer acted as moderator and Pres. Stewart offered the ordaining prayer. The sermon was delivered by Rev. Wm. E. Roe, D. D., of Auburn. “All that Jehovah hath spoken we will do.” The charge was given by the pastor, Rev. Allen Macy Dulles, D. D., whose assistant Mr. Stewart is to be. Professor Dulles emphasized three points: Consecration, Cultivation, Communication.

Mr. Frank Owen Emerson was ordained in the Willard Chapel, Tuesday afternoon, May 8, at four o'clock. Dr. Roe, pastor of the Calvary Church, preached the sermon; Professor Beecher offered the ordaining prayer, and President Stewart gave the charge.

Mr. Emerson is to go as a missionary to Africa and the charge given by Pres. Stewart will long be an inspiration and message of hope and good cheer in the midst of the darkness of that land.

The evening service of the Central Church, Sunday, May 13, was devoted to the ordination of John Sharpe. Professor Miller preached the sermon; President Stewart offered the ordaining prayer and Professor Dulles gave the charge.

Mr. Sharpe goes for the summer to St. Andrew's Church, Nassau, Bahama Islands, the home Church of the late Dr. Darling, and in the

fall will take up mission work in the Adirondacks, having charge of four churches under the St. Lawrence Presbytery.

A noticeable fact in connection with the work assumed by this year's class is the balance in favor of mission-work. Out of seventeen men, ten will be engaged in mission work under the Home and Foreign Boards. We rejoice that so many of the men are answering the calls of needy fields.



At the Commencement exercises this year, the degree of Bachelor of Divinity was granted for the first time. Two men were eligible, having satisfactorily completed the work assigned. These men were Neilson C. Hannay of the class of 1905 and John M. Lamont of the class of 1904.

Another honor bestowed this year for the first time was a prize of twenty-five dollars in the Department of Theology for the best thesis on "Intuitivism in Religion." The prize was given to Frank O. Leonard of the Middle Class.

After the address to the Alumni, Wednesday evening, by the Rev. John Timothy Stone, a reception was given to the Seniors by the members of the Middle Class. There were a goodly number present to enjoy the occasion. There was no over-abundance of formality to detract from the pleasure. The rooms of the Welch building were very beautifully decorated and suitable refreshments were served. After a social hour, a musical program was rendered in the chapel. The whole evening was full of lively enthusiasm and keen enjoyment.

The commencement exercises were held in the chapel at noon on Thursday. At this hour the procession formed in the Welch building and moved to the chapel. The President and Directors leading were followed by the Faculty and the Senior Class. The address to the Senior Class by President Stewart is given in the RECORD. Following the address was the awarding of diplomas and conferring of degrees and honors.

The alumni dinner was served by the ladies of Central Church, Thursday at 1:30. The tables were well arranged, the flowers and decorations were beautiful, the service was perfect, and the dinner was abundant, dainty and delicious. The frequent expressions of appreciation of the hospitality of the hostesses were genuine and unanimous.

About one hundred and twenty-five sat down to the dinner. Dr. Palmer, the pastor of Central Church welcomed the guests, and Dr. Stewart introduced the toastmaster, President John C. Ball of Keuka

Park, New York. Three addresses from fathers of men in the graduating class, President Stewart, Dr. Hunter and Dr. Allbright, added much to the enjoyment of the hour. For the graduating class the son, Manley Fifield Allbright, responded. Most interesting and sparkling talks were also given by Dr. Bigelow of Utica, Mr. Charles E. Walbridge of Buffalo, and Dr. Onley of Watervliet.



The summer addresses of the students so far as known are as follows :

#### SENIOR CLASS.

Paul R. Abbott, Avery Ave., Syracuse, N. Y.  
Lansing B. Bloom, Auburn, N. Y.  
Charles D. Cook, " "  
Steward Day, Kushequa, McKean Co., Pa.  
Albert L. Evans, Men's House, 1 York St., Walworth Road, S. E.,  
London, Eng.  
John R. Fraser, Sennett, N. Y.  
Charles W. Gleason, Eldred, N. Y.  
Albert J. Greene.  
M. Willis Greenfield, Constantia, N. Y.  
Ora F. Gardner, care Mrs. Libbold, Chevy Chase, Md.  
Harry H. Hubbell, Crary Mills, N. Y.  
Robert G. Higinbotham, Chicago Commons, Chicago, Ill.  
Frank O. Leonard, Tenstrike, Minn.  
Manji Nagayama, Tokio, Japan.  
Frederick S. Eastman.  
Frank W. Moore, care C. O. Gray, Marshall, N. C.  
L. V. C. Mytton, 196 Bleecker St., New York City.  
Willard F. Randolph, Oaks Corners, N. Y.  
John S. Wolff, Onondaga, N. Y.

#### MIDDLE CLASS.

Arthur Braden, 58 Division St., Auburn, N. Y.  
William M. Case, Marietta, N. Y.  
George R. Cromley, Cleveland, Mont.  
Charles L. Duncan, 115 North St., Auburn, N. Y.  
William C. Falconer.  
Merton S. Fales, Derby, N. Y.  
Walter Foss, Lebanon, N. Y.  
Lindsay S. B. Hadley, Helena, N. Y.  
Gordon R. Houston, Osceola, N. Y.  
William C. Kerr, 150 Nassau St., Newark, N. J.  
Francis L. McCauley, Freeville, N. Y.

Donald Hector MacKenzie, 10 Holley St., Auburn, N. Y.

Shigeru Mohara, Japan.

Winfred P. Moody, Sterling, N. Y.

Shoji Murakami, Morgan Hall Auburn, N. Y.

Clarence B. Post, Laurens, N. Y.

Henry D. Smith, 800 University Ave., Syracuse, N. Y.

Professor Dulles sailed June 9 for a few weeks in Europe.

President Stewart sailed on the Columbia June 16, for Scotland and England, to be gone six or eight weeks.

Professor and Mrs. Riggs are spending the summer at York Cliffs, Maine.

Professors Beecher, Hoyt, Miller and Reed expect to be in Auburn a large part of the summer months.

*The Brick Church Life*, the publication of the Brick Church, Rochester, devotes a large space in its May issue to Auburn Seminary. Four excellent cuts of the Seminary campus and buildings illustrate the article, which is well worth careful reading. The Seminary appreciates such evidences of interest among the churches of its constituency. Dr. Taylor, the pastor of the Brick Church, is one of the directors.

The students and friends of Auburn will be glad to know of the new joy that has come to the home of Professor and Mrs. Reed. Frank Otheman Reed was born Friday morning, June 8. No boy ever received a better welcome, and it is safe to say that he will have everything done for him to make his life strong and beautiful. The friends of Auburn congratulate the parents upon such a gift to their home, and the Seminary also upon the rich addition to its circle of interesting and promising young lives.

"ASH."

The Seminary entered most heartily into the spirit and celebration of Old Home Week, June 24-30. The buildings were all thrown open on Thursday, with competent guides to show the friends who visited Auburn about the campus. An organ recital was given in the morning in the chapel, and many took advantage of the opportunity to see the Seminary at its most beautiful if most deserted season. Following the recital was a short service, at which C. M. Herrick, '94 and Dr. Richard S. Holmes, '68, addressed an audience which filled the chapel to its capacity.

## BOOK REVIEWS.

**WHAT A YOUNG BOY OUGHT TO KNOW.** Revised Edition, by Sylvanus Stall, D. D. 193 pp., cloth \$1.00, *net*; Vir Publishing Co., Land Title Building, Philadelphia, Pa.

In this book the world still begins with Adam. It is scientific in the handling of the material used for immediate illustration, but the basis of the work indicates the author's entire innocence of any science later than the Old Testament. It seems incredible that in these days a man should go to the first chapters of Genesis for science of any kind. Some revision in the light of modern biology would make the book very desirable; it ought at least to square with what a boy is taught in school. In setting forth the subject of perpetuation of life among plants, fishes, birds and animals, the book is pure and chaste and would be useful in its suggestions to parents in approaching and discussing the difficult subject of the origin of life. Its tendency is towards the "goody, goody," and it narrowly misses reaching it. The need of such a book is evident, and this one will serve until a better one, on a measurably true basis, is produced.

KERBY S. MILLER.

**SAMUEL J. MILLS, MISSIONARY PATHFINDER, PIONEER AND PROMOTER.** By Thomas C. Richards. The Pilgrim Press, 1906. 6x8½ in. 280 pp. \$1.25.

In view of the approaching centennial celebration of the Haystack Prayermeeting by the American Board, very timely is this volume, and most apt the title, as summing up the record of one of whom it is said that "it did not seem possible for him to have too many irons in the fire; while he was forging one into shape, the others were heating." Some of these "irons" were: his active interest in the prayer-meetings during his college life at Williams; his making them of a missionary character; his declaration "we can do it if we will" (*i. e.*, evangelize the heathen world) when with four companions he was storm-driven under the shelter of a haystack; the subsequent formation of the "Society of Brethren"—"to effect, in the persons of its members, a mission to the heathen;" his stimulating the interest of leading clergymen and laymen, and the resultant formation of the American Board; his organizing of the "society of inquiry on the subject of missions" at Andover Seminary; his developing of the school at Cornwell, Conn., "for the education, in our country, of heathen youths," like Obookiah whom he especially befriended; his two home-missionary tours to New Orleans and the southwest territory; his emphasis of the need of bibles there so persistently urged as to lead, in 1816, to the formation of the American Bible Society; his experience in city mission work in New York, brief, but sufficient

to enable him to make others feel the moral needs of seamen ; his plans for the exploration of South America to ascertain its missionary possibilities and opportunities (a work destined later to be carried out by another) ; his wise and wide effort leading to the formation of "The United Foreign Missionary Society," in which it was testified that "next to the Spirit of God on his heart, Mr. Mills was the prime mover in this business"; his starting of the African school at Parsippany, N. J., and his deep interest in and large plans for colonization of the negroes. It was as the agent of "the American Society for Colonizing the free people of color in the United States" that he went to west Africa to investigate possibilities. This he believed to be the most important enterprise in which he ever had been engaged. Liberia is its one good result, even though the larger project never was carried out. On the homeward voyage from this exploration he died and was buried at sea.

He was but 35 years of age, but he "lived in deeds, not years." Well is he termed missionary pathfinder, pioneer and promoter. "He had the sixth sense of knowing men and hiding himself." "He waked the energies of others, condensed the views of the community, and concentrated the exertions of pious charity till, early ripe for heaven, he rested from his labors and his works do follow him." This testimony of the Connecticut Missionary Association, expressed after his death, but echoes the estimate of one of his seminary classmates written during their Andover days. "He has a great heart and great designs. His great thoughts in advance of his age are not like the dreams of a man who is in a fool's paradise, but they are judicious and wise."

J. F. FITSCHEN, JR.

THE SUBCONSCIOUS by Joseph Jastrow, Prof. of Psychology, Univ. Wisconsin. The McMillan Co., 1906. 543 pp. 5½x8¼ in. \$2.50 *net*.

(Because of his peculiar fitness to review this work, being in a large sense an authority, Dr. Taylor has been requested to forget for the moment that it is dedicated to him, and give the RECORD his estimate of its value.—Editors.)

The working of that complex puzzle, the human mind, is by no means always clarified by the psychologists. Doubtless clergymen have often turned away confused after commendable efforts to achieve enlightenment through study of the writing of those who really know a lot about mental processes but may fail to present the subject in comprehensible form. Yet no group of professional men requires a practical familiarity with consciousness, its direct and indirect involutions, so emphatically as they.

Professor Jastrow has succeeded, in this small book under review, in giving a most entertaining presentation of *The Subconscious* mind, filled with homely, sane illustrations.

We can heartily commend this work to students of theology, and especially to those clergymen long in harness who are wise enough to become aware of need for help in elucidating the ever expanding problems of life, in its subtler phases. Nowhere can they secure a plainer exposition of the actualities, normalities; it remains for them to appreciate the possibilities. At the same time it is pertinent to mention another fascinating book which impresses the reviewer as offering most important data on the every day abnormalities of mentality, quite as necessary to know as the normal. This is "Psychoneuroses" by Paul Dubois. (Funk & Wagnalls). No pastor of the human flock can afford to remain ignorant of the facts and opinions set forth so clearly and agreeably in these two small volumes.

J. MADISON TAYLOR, M. D.

**THE TESTIMONY OF ST. PAUL TO CHRIST** by R. J. Knowling, D. D. Professor of Divinity in the University of Durham. (Imported by Charles Scribner's Sons, 1905, viii, 583 pp. 6x9 $\frac{1}{4}$  in. \$3.00 *net*. On sale by Irving S. Colwell, Auburn, N. Y.)

This volume contains the Boyle lectures for three successive years, 1903, 1904, 1905. In the words of the author the work represents "an earnest attempt to emphasize the permanent interest and significance of St. Paul's testimony to Christ." The first eight lectures deal with the documents attributed to St. Paul, their genuineness and authenticity. The author then takes up in succession, devoting eight lectures to each subject, St. Paul's testimony to the facts of our Lord's life as recorded in the gospels and the apostle's testimony to the life of the early church. The twenty-four lectures form a logically developed and systematic interpretation of the relationship of St. Paul to Christianity. The treatment is at once critical and historical. The salient features in the history of opinion on the subject are brought into illuminating connection with exegetical and critical discussions of the text.

Each group of epistles is questioned with searching care as to St. Paul's knowledge of the life of Jesus narrated in the gospels and of the life of the early Christian communities as related in Acts. The author's solid and unobtrusive learning is apparent at every step. He is thoroughly familiar with the literature of his subject and shows all due deference to the great army of scholars who labored in the exposition of St. Paul's life and writings, while at the same time, he is an independent student of the documents themselves. All through the

book that saving grace of balance and sane common sense, not always apparent in learned continental scholars, is delightfully manifested. With all its learning and minute care, the book is written in a fascinating style. Although it is necessarily controversial it is marked by a most engaging candor. In spite of its scholarly character the interest is sustained throughout. It is a worthy product of British scholarship.

The fact that the Boyle lectures for 1869 were devoted practically to this same theme (St. Paul's witness to Christ, by Stanley Leathes, Rivingtons 1869) suggests an interesting comparison between New Testament interpretation then and now and especially the progress of opinion concerning St. Paul during the interval of thirty-six years.

The most striking difference, superficially considered, between the two books, lies in the amount of literature reviewed. The earlier book according to the wretched manner of our forefathers has no index, so that a detailed comparison of references would be unduly laborious, but a glance at almost any pages of the two books will reveal the wealth of allusions open to the later writer which were apparently closed to the earlier.

The study of the New Testament and especially of St. Paul has created a very noble literature since Leathes' lectures were published—far richer, one might reasonably suppose, than the previous Christian centuries produced.

The second contrast which strikes one in comparing the two books is what I should call a far more vivid apprehension of the life behind the documents exhibited in Knowling's book. The earlier discussion is far more abstract and academic—the later far more concrete and practical. And the whole world in which St. Paul moved, both Jewish and Gentile, is far more near and real to the later writer. The work of scholars innumerable, among whom Ramsay deserves mention, have brought that great Roman world far nearer to us than to our ancestors.

The last contrast which I shall mention lies in the critical situation as regards the writings of St. Paul. Leathes' lectures were delivered shortly after the publication of Thos. Davidson's Introduction to the Study of the New Testament, which was the most thorough-going application of German negative criticism thus far published in English, at least by any scholar within the church. It is perfectly evident from the lectures, that conservative churchmen were startled and dismayed. It seemed as if Christianity were being slain in the house of its friends. Davidson's criticism left a very small residuum of St. Paul's testimony to Christianity.

Leathes attempts, from the small remainder of acknowledged Pauline



literature left by the negative criticism, to establish his thesis that "it is not possible to account for the phenomena which the writings and history of St. Paul present to us, except upon the supposition of certain facts which are substantially those of the Gospels." (p. 6). In striking contrast with this critical situation is that revealed by Knowling's book. Thirty-six years of New Testament investigation have put some things seriously shaken in Leathes' time beyond dispute.

The genuineness of the bulk of St. Paul's epistles is now acknowledged by the majority of critical scholars of all shades of opinion. The whole tone of the later lectures is full of confidence in the assured and positive results of study. The position of Christianity and the standing of the Christian documents at the opening of the twentieth century is far stronger than at the opening of the nineteenth. The general result of this period of careful investigation is well summed up in a quotation made by the author from *contentio veritatis* (Knowling, p 6). "When we pass to the Pauline epistles we find that the twentieth century opens with a very wide agreement as to their genuineness."

The reading of this book is a delight. Its comprehensive treatment of the literature of the subject, its critical independence, its keen and discriminating judgments of spiritual as well as of literary values, its logical balance and saneness, its summing up of assured and positive results, all serve to give us new confidence in the validity of the documents upon which our faith rests and in the ability of its advocates and exponents to meet the questions to which literary and historical studies constantly give rise.

LOUIS MATTHEWS SWEET.

**A HISTORY OF THE REFORMATION.** Thomas M. Lindsay, Principal of the United Free Church College, Glasgow, (Charles Scribner's Sons, New York, 1906. xvi, 528 pp. 6x8½ in. \$2.50 *net*. On sale by Irving S. Colwell, Auburn, N. Y.)

This is the third volume on Church History in the International Theological Library and amply deserves a place beside the scholarly works of Professors McGiffert and Rainy. Its title is somewhat misleading. It is not a history of the Reformation as a whole, but as its sub-title indicates, it is an account of "the Reformation in Germany from its beginning to the Religious Peace of Augsburg." It would appear that other volumes are to follow treating the Reformation in other lands.

To many readers the most valuable part of the book will be the introduction, nearly two hundred pages in length, setting forth in an admirable manner the conditions existing in Church and state and

society on the eve of the Reformation. This shows the Protestant revolt to have been a thing of many aspects and to have been long preparing in medieval Europe.

Dr. Lindsay's narrative of Luther's great work is marked by candor and freshness and vivacity. He keeps the reader in the main current of events and avoids extended discussion of matters of secondary importance, however interesting in themselves. The list of "sources" and "later books" at the beginning of each chapter, the occasional footnotes and references and the very full chronological summary of the events of the Reformation period arranged upon a novel plan, add much to the value of the book to the student and detract nothing from its interest to the general reader. This history of the Reformation in Germany provokes comparison with the thick volume upon the same subject published by Professor Schaff a score of years ago, and indicates the encouraging progress that is being made in historical scholarship.

EDWARD W. MILLER.

JESUS AND THE PROPHETS. By Charles S. Macfarland, Ph. D., (Yale). G. P. Putnam's Sons, 1905. pp. xvi ; 242. 5¼x8 in.

Reverent, scholarly, searching, sane, is this study of *Jesus and the Prophets*. The spirit in which the work is done commands the reader's interest from the outset. The thoroughness which marks earnest critical scholarship is evident in the careful arrangement and comparison of all the quotations from the prophetic books. It is not a mere compilation ; the author has searched for himself. His "conclusions with regard to the sources and texts of the quotations," and "Jesus' view of prophecy," and "Jesus' view of his Bible," are sane and suggestive, even if not in all respects convincing. The book is well worth a second or third reading and then a place among the ready reference volumes at the minister's right hand. If more of our active pastors could find time for careful critical work such as this, they would enrich their own pastorate, stimulate their thought life, and now and then add something of real and lasting value to the libraries of other men. *Jesus and the Prophets* is "an historical, exegetical, and interpretative discussion of the use of Old Testament prophecy by Jesus, and of his attitude towards it." It claims to be that, and it is that.

HARRY LATHROP REED.

Vol 2

NOVEMBER 10, 1906

No. 5

205  
A  
GENERAL LIBRARY  
UNIV. OF MICH.  
NOV 30 1906

THE  
Auburn Seminary Record

The Opening Address

The School of Religious Pedagogy

ISSUED EVERY OTHER MONTH

BY

Auburn Theological Seminary

AUBURN, N. Y.

# THE AUBURN SEMINARY RECORD.

---

## EDITORS.

PRESIDENT GEORGE BLACK STEWART.

PROFESSOR HARRY LATHROP REED.

ORA FLETCHER GARDNER,

LINDSEY S. B. HADLEY,

JOHN SHRAKER WOLFF,

MERTON SIKES FALES.

---

Address ALL communications and make ALL Remittances to THE AUBURN SEMINARY RECORD, MORGAN HALL, AUBURN, N. Y.

Edited by the Faculty and Students. Published by Auburn Theological Seminary, Auburn, N. Y.

Subscription price \$1.00 per year, in advance. Single copies, 20 cents.

Entered as second-class mail matter at Auburn, N. Y.

---

## CONTENTS.

EDITORIALS:	PAGE
The School of Religious Pedagogy .....	265
Auburn Standards .....	272
An Exchange of Professors .. ..	273
The Central Purpose of Christ's Mission .....	274
Meeting of the Board of Directors .....	284
Alumnians .....	286
Seminary Annals .....	294
Book Reviews .....	299





William Sylvester Holt



Henry Townsend Babcock



Tracy B. Griswold



George Thompson Pratt



Jackson Kelly Buchanan



Elmer Clark Wortman



John Kaven Welch



Edward Forrest Green

A GROUP OF AUBURN MEN IN OREGON

# THE AUBURN SEMINARY RECORD

---

SEPTEMBER 10, 1906.

---

## **A School of Religious Pedagogy**

Auburn ought to have a School of Religious Pedagogy. It ought to have one for several reasons. One of the most obvious reasons is that the largest and most important activity of the Church today is its Sunday-school work, and there ought to be a school which would make adequate provision for the training of Sunday-school teachers. Another reason lies in the close relation between the teaching and preaching functions, so that to know how to teach is an important element in the equipment of knowing how to preach. Another reason lies in the admirable location of the Seminary for the requirements of such a School. A fourth reason is that this School would be at home in the spiritual and intellectual environment of this Seminary as it would be in few other places. A fifth reason appears in the fact that the school would find here in the million dollars now invested in the Seminary a substantial foundation on which to build. There are other reasons, but these are sufficient to sustain the emphatic statement at the beginning of the paragraph.



## **The Need for Trained Teachers of Religion**

Instruction in religion must be given the youth by the Church, if they are to have it at all. They will not get it in public schools and are getting less and less of it in the home. It must be provided for by the Church. Therefore the Church ought to have a well organized scheme for imparting religious knowledge. The pastor as chief teacher, should be an expert teacher, should know what good teaching is and should be able, either by his own direct work, as would be necessary in most parishes, or by a salaried helper as would be possible in a few instances, to secure good teaching, the best religious teaching for the children of his parish.

It is notorious that pastors are sadly deficient in the disposition and the ability to do this. They must not be too severely judged in this regard, because there has been little or no effort put forth to make them otherwise. They are a product quite as much as a cause, and are quite as much sinned against as sinning. With a well organized and strongly equipped department in our Seminary for the training of teachers of religion our young ministers would go out to their parishes inspired and equipped for this most important part of their great work.

But in this School would be furnished opportunities for training expert lay teachers for our parish schools. It may not be desirable and it will not be practicable for a long while to come, if ever, to have paid teachers. But it would be possible for every Church within five hundred miles of our school to have a few well trained teachers. To show how this could be done would not be difficult, if our space permitted, but even here this suggestion may be offered. Let the school arrange its courses in periods of six weeks and let it provide fellowships yielding \$25, which would meet about half the expense for travel, board, etc.; these fellowships to be offered on proper conditions to teachers in Sunday-schools who could qualify. That would mean that the number of Sunday-school teachers who would get six weeks of valuable training in their work would be limited only by the number of these modest Fellowships. Thus the Church at the same time would be preparing pastors to take their proper position at the head of the religious educational forces in their parishes and would be furnishing them with a nucleus, an ever-expanding nucleus, of well trained volunteer teachers.



**The Preacher,  
a Teacher**

One of the great functions of the pulpit is to indoctrinate the people, a function that has passed into innocuous desuetude. The preachers of former generations knew how to impart



instruction. Their method probably would not be effective today. But the preachers today ought to acquire by some method their skill and effectiveness. We have authority for saying that they must be "apt to teach." Unquestionably, other things being the same, they would be greater preachers if they were better teachers. It ought to be part of their discipline and preparation for preaching to take a thorough training in the art of teaching. This implies a well organized curriculum, as an integral part of the Seminary curriculum, such as this School of Religious Pedagogy would provide.



**This the Place  
for the School**

The location of Auburn Seminary is ideal for this School. The climate in winter and summer is salubrious and charming. There are no floods, cyclones, epidemics. We have not had in many, many years a case of serious illness among our students, due to sanitary or climatic conditions. If the School were open during the summer season, and there ought to be sessions of six weeks each throughout the summer, there could be no more delightful summer resort than is afforded by all the attractions of this beautiful city and its charming lake. Within a radius of 300 miles there are many millions of people and thousands of Sunday-schools, made easily accessible to Auburn by train and trolley service. It is difficult to find a Seminary combining in its location so many desirable elements of salubriousness, beauty, convenience, attractiveness, as are found here and in so large a degree.



**The  
Environment  
Favorable**

A School of Religious Pedagogy, just as every school, must have a congenial and contributory environment in which to do its work. It must find it or create it. To do the latter is the slow and discouraging and expensive process of years. If it can find its environment ready at hand, it begins its usefulness

with a large guaranty of success. Any one who will make a study of the needs of the School and of the ideals, curriculum, methods, atmosphere, *esprit du corps*, personnel, clientele of this Seminary will see that these are adapted to the fostering and bringing to the highest efficiency a School of this character. It is not impossible to show that the highest efficiency in a School of Religious Pedagogy can best be obtained as an integral part of a Seminary. It is still easier to show that at this Seminary is to be found the most congenial and helpful environment for the School.




**The Economy of it** A School of Religious Pedagogy to be adequate to the needs of the hour must have an equipment far beyond two or three teachers who give instruction in a few special subjects, such as child study, and Sunday-school organization. Obviously the library of the Seminary, its chapel and other material equipment would be available for the school and would save duplication of plants at large expense. Perhaps not so obviously, but surely as really, every department of Seminary instruction and every professor could make valuable contributions to the School, absolutely necessary to its efficiency and only to be obtained otherwise at great expense. The Seminary could save the School from many expensive experiments. Experiments in such an enterprise must be made, but if made here they could be made with equipment and professors furnished without cost to the School or loss to the Seminary, and the results could be watched without the painful fear that good money is being thrown away.




**Some One's Opportunity** The School ought to begin with funds sufficient to enable it to be a full-fledged school from the start. We cannot wait in these days for schools to grow. They must be born grown. Of course, in coming years it will expand and develop, but from

the very beginning it must be prepared to meet all the varying needs of the pupils for whom it is instituted and whom it invites to its walls. Further, the need of the Church and the Ministry for this School is so immediate that we cannot afford to take time for the School to come to the ability to meet them by the leisurely process of growth. They ought to be met now and all of them ought to be met now, and that by the best equipment and methods. It was the same reasoning that led Mr. Pulitzer to give a million dollars to begin a School of Journalism in Columbia University. It is the same reason that is impelling men of large means to give vast sums of money to open new departments in colleges and universities. It is to be hoped that some man of wealth who loves the Sunday-school and the children will give us money sufficient to found in this Seminary a School of Religious Pedagogy. It is a great need. As things are done in these days it cannot be met except by some one man or woman starting the School with a large and ample gift.



**Dr. Edward B. Hodge**      The cause of theological education has lost a valued friend and servant in the death of Rev. Edward B. Hodge, D. D., secretary of the Presbyterian Board of Education. His inbred courtesy and his warm-hearted, sympathetic, intelligent attitude toward theological students and the serious problems they have to face qualified him to an eminent degree for the position he filled as the head of our ministerial educational work for a period of thirteen years. Our Faculty and students in their relations with him always found him the kind, courteous, judicious gentleman that he was. Those of us who knew him personally regarded him as a scholar of many attainments, a faithful pastor, and a trusted friend.



**San Francisco  
Seminary** Our Seminary at San Anselmo has the fraternal sympathy of Auburn Seminary in the afflictions through which it is passing. The death of its honored president, Dr. MacIntosh was soon followed by the recent San Francisco disaster, in which the Seminary suffered heavy financial loss. Since then its senior professor, Dr. Alexander, has been removed from it by death. Dr. Alexander by his large scholarship, his eminent ability as a teacher, his long service in the interests of San Francisco Seminary, was a conspicuous and honored educator on the Pacific coast. It is safe to say that by his long and able service in the cause of ministerial education he was the Nestor of our church west of the Rockies. He wrought well through a long day and in a ripe old age has been gathered to his fathers. In all these losses, San Francisco can be assured of our hearty sympathy, and of our confidence that out of them all she will come to a larger and more brilliant future.



**Dr. Hill** Rev. Edgar P. Hill, D. D., is henceforth to be known as Professor Hill. He has resigned his pastorate of the First Presbyterian Church of Portland, Ore., to accept the Chair of Homiletics at McCormick Theological Seminary, to succeed Rev. Herrick Johnson, D.D. It is hard to think of any one more worthy to follow Dr. Johnson, for whom as one of its own distinguished alumni and one-time professor, Auburn has a high regard. Dr. Hill comes to his new duties with large equipment for them, gathered through his eminently successful career as a pastor. Auburn rejoices with McCormick in this addition to the latter's able Faculty.



**Directories of  
Auburn  
Alumni** To the Directories of living Alumni which form such a prominent and valuable part of this Alumni number, it is hoped to add in the future a Directory according to location. Auburn men

are to be found almost everywhere. A glance at the lists of names shows how widely scattered and how well placed they are.

Nearly one thousand names appear in the Directory. It would be natural to expect that New York state, which sends the Seminary one-third of its students, should receive most largely from its graduates. About one-third of the Alumni are located in New York. In every state and territory except Mississippi, Louisiana, Kentucky, Arizona and Nevada, are found Auburn men. This includes Porto Rico, Hawaii and the Philippines. And they are scattered with lavish hand. Pennsylvania has 52, Ohio 40, New Jersey 36, Michigan 34, Illinois 31, California 27. The western states are full of them. Oregon has 13, Washington 10, Minnesota 17, Montana 6, North Dakota 11, Colorado 10.

All of the provinces and some of the territories of the Dominion of Canada have Auburn representatives.

They are found in Mexico, Cuba, the West Indies and South America. Centers for the leavening influence of the Kingdom of Heaven are occupied by Alumni of Auburn in Japan, China, Korea, Laos, India, Persia, Syria, Asia Minor, Turkey in Europe, Bulgaria and in Africa.

They have gone into all the world to preach the gospel. And succeeding classes, like the sparks from an anvil, leave the Seminary knowing neither direction nor boundary. Their field is the world.

**Auburn City's  
Greatest  
Institution**

We may be pardoned for calling the attention of the citizens of Auburn to the fact that the Seminary is easily the most important of all its noble institutions. This is not to the discredit of the many other and splendid religious, charitable and educational enterprises of this beautiful city. They are necessarily local institutions, to meet local needs, and ministering to Auburn residents. They fill well their several places. But the Seminary is the one among them all that is

world-wide in its clientele, in its influence, in its reputation. The fact that our students last year came from twenty-four different states and countries, thirty-two different universities and colleges and seven different Christian denominations shows the far-reach of our good name. The fact that there are about a thousand men now living in forty-five of our states and territories, and in all of our island possessions, in all the Canadian Provinces, in Mexico, Cuba, South America and in all of the great counties of Asia and Africa, who are vital, virile, leaders in the thought and life of their respective communities, made such in large measure by this Seminary, this fact or rather group of facts, shows the far-reach and potency of the influence of our Seminary. The city of Auburn has no institution that does so much to carry its fair name to the ends of the earth. Wherever in the world you find a Presbyterian minister or missionary, and there are over 7,000 of them, you will find the name of Auburn is known and honored, for even where the man has not been a student here, he knows about the Seminary. In most of the more than 7,000 Presbyterian churches, the name of Auburn is held in high esteem. The same may be said of religious circles connected with other churches, for the Seminary which bears the name of this city is widely known throughout the religious world. This has been the case for over eighty years. Who can measure or even guess what this all means in the way of influence, power, effectiveness in the interest of the highest and best things of society and mankind! The citizens of Auburn are justly proud of their Seminary, but it is not improbable that even the most interested of them has failed to realize its magnitude, and its preeminence among our institutions in purpose, mission, influence, friends, repute and value to the city and the world. All these will be vastly increased when the plans for the enlargement of the Seminary materialize. Toward this enlargement no citizen of Auburn can do too much, and every citizen ought to volunteer, without being asked, to do something.

## THE CLASS OF FORTY-SIX.

BY HENRY A. NELSON, D. D., 1846.

I am asked to furnish to THE SEMINARY RECORD, "A sketch of the class that has been away from Auburn sixty years—something of those days in Auburn and of the men of the class."

As my "days in Auburn" were providentially extended ten years beyond the three of that class in the Seminary, this very gratifying invitation gives me large liberty of reminiscence. I must be careful not to indulge myself too largely. That class began its existence in the autumn of 1843, shortly after the Chair of Christian Theology became vacant by the death of its first occupant, Dr. James Richards. It remained vacant during our Junior year. We suffered no loss on that account, as at that time the curriculum was so arranged that instruction in that department began with the middle year. Thus it came to pass that Dr. Laurens P. Hickok had us for the first class of his pupils. As a class we became admirers of him, and I counted myself peculiarly favored, when he surprised me by an invitation to board at his table during our Senior year. This privilege I shared with Samuel T. Seelye, a nephew of Mrs. Hickok, who entered the class at the beginning of that year, having been previously a pupil of Dr. Hickok at Hudson, O. His younger brother, Julius H. Seelye, entered Auburn Seminary in 1849, and was graduated from it in 1852. Others of that class were Edward D. Morris, Robert R. Booth and Ransom B. Welch, afterwards Professor of Christian Theology there. It is my privilege to have now as a near neighbor, Prof. W. T. Seelye, a son of President Julius H. Seelye. Dr. Morris of the class of 1852, became pastor of the Second Presbyterian Church of Auburn immediately after graduating, six years after my installation. We soon learned that we had the same

\*This was the year in which the classes of 1846 and 1856 would have had their sixtieth and fiftieth anniversaries respectively, if it had been possible. As it was not possible, we asked Dr. Nelson and Dr. Beecher to give us the following articles.—EDITORS.

birthday, Oct. 31, he having been born in 1825 and I in 1820. Our relations became intimate during our years at Auburn, and so continued most happily through his twelve years at Columbus and mine at St. Louis, followed by our six years together at Lane Seminary, and unbroken by our separation in places of residence. He is now in his 81st year and I in my 86th year. We have dined together or exchanged letters on every Oct. 31 since 1852.

The names of my class as copied from the printed list of the class of '46 and the general catalogue, are Henry Hopkins Doolittle, Frederick Johnson Jackson, James Hatch Kasson, Edward Lord, Silas McKinney, Henry Addison Nelson, Henry Webster Parker, Porter Brown Parry, Parsons Stewart Pratt, John Harris Sage, Samuel Taylor Seelye, Addison Kellogg Strong, Edward Taylor, William Wallace Williams, Morgan LeRoy Wood. Besides these, who were graduated together in 1846, five others are given as having been with us in some part of the course. These were William Webster Belden, Asahel Brooks, George Bushnell, James H. Capon, Alexander Dick, Horace Lyman, Montgomery Morgan Wakeman.

I had the happiness of officiating at the marriage of three of my classmates—Doolittle, Parry and McKinney, soon after our graduation, and Parker a few years later. The brides of the first and second were not members of my congregation, but of two neighboring congregations which were without pastors. McKinney's bride was my sister Fanny, who was with him as a missionary in Zululand for twelve years. Her grave was made there in 1861, and beside it that of an infant daughter. One who had seen it told me ten years ago, that the Cypress tree which her husband planted there was then eighty feet high. Her husband desired to continue in that mission, but the professional judgment of physicians did not permit it. He was a faithful pastor and home missionary for several years, and died in Auburn in 1888. Four of his children survive, three of



whom are parents. Parker's bride was a beautiful and beloved daughter of Elder Abijah Fitch of Auburn. At another wedding, Feb. 23, 1847, Professor Henry Mills, D. D., was the officiating clergyman, and I was the bridegroom. The bride was his daughter Margaret,

"That being beauteous who unto my youth was given.  
More than all things else to love me,  
And is now a saint in Heaven."

My classmate Parker was for some years pastor of the Presbyterian Church in Aurora and quite naturally was often at Auburn, and I sometimes at Aurora. While he was a professor in the Agricultural College at Amherst, I had the pleasure of sitting with him at the table of our revered teacher, Dr. Hickok, and also of visiting Parker in his own home after the decease of his wife. He showed me many portraits of her, among others one, a pencil sketch by his own hand, of her lying asleep upon a sofa shortly after their marriage. While we were enjoying these, I said to him: "Parker, do not you remember a life-size French photograph that was for sale in Wynkoop's book store, which we all admired as an ideal of womanly beauty—all the more because it so strikingly resembled Miss Helen Fitch?" He turned in his chair and pointed to that very picture, where it hung upon the wall behind us. Very naturally he had made himself the owner of it while his classmates did not know that she was more to him than to us all. My only wonder was that I could have entered the room without seeing it. Parker himself who was no mean artist and poet said that it was the best likeness of all that he had of her.

My classmate Strong was an alumnus of Hamilton College, but not in the class of 1840, of which I was a member. My teaching three years before going to Auburn Seminary brought us together there. I think it was in our first year there that I was conversing with Miss Margaret Mills in her home, and happened to be expressing my opinion of the value of a sister to a young man. I said that I thought I could

usually judge correctly, by his degree of refinement in manners and character, whether a young man had sisters. But I had a classmate who was an exception. He was remarkably refined in every respect, and I knew that his parents had only two children, both sons. She at once guessed that I meant Strong.

I know nothing but good of any of my Seminary classmates. But they were widely scattered. Several of them became ministers in other than Presbyterian Churches, Congregational or Reformed. I regret that I do not know whether any one of them is still living in this world. I have learned of the decease of most of them. I do not find the names of any of them in the minutes of our General Assembly. Not improbably I am the only survivor of them, as I am of those with whom I graduated from Hamilton College in 1840, of the Presbytery that ordained me in 1846, and of the session whose moderator I then became. One of the infants baptized by me the last time I thus officiated while pastor there, is now a member of the Board of Directors of Auburn Theological Seminary. His father became an elder of the First Church while I was its pastor. Besides the professors in the Seminary while I was a pupil, the following became such while I was pastor of the Church nearest to the Seminary, viz.: Professors Hopkins, Smith (afterwards Fewsmith) Shedd, Condit, Long, Hall, Huntington. For nearly all these I had the privilege of voting as a commissioner at their election. Several of them, with their families, called me their pastor, and all of them were generous and efficient helpers of my pastoral work and joy.

Now, "knowing that the putting off of my tabernacle cometh swiftly," I gladly make this effort to "stir up" those who will longer abide here, "by putting them in remembrance," perhaps enabling some, "after my decease to call these things to remembrance." Just now several things are making the other land whereunto we hope to come seem very near—only just across a narrow river. Shall we know each other there?

My classmate Taylor once touched upon that question in a sermon which he preached in my pulpit. He gave an answer to it which seemed to me true and beautiful, thus: "Some have said that the resurrection body must be so different from this corruptible one that we cannot expect to recognize it." "For that very reason," he said, "we shall recognize it all the more certainly. What is it that we now recognize most quickly and surely in a friend from whom we have long been separated? The hair that was then black is now white as snow; the lips and cheek that were then smooth and fair as a girl's are now covered with beard; and we know, as science now teaches, that not one particle of matter which then constituted his body is now within it. What is it in that face that we recognize? We say: 'It's expression.' What does that expression express? It is the invisible spirit. Some faces are more expressive than others. Can it be doubted that the 'spiritual body' which is to be will be a far better vehicle of expression than these in which our spirits are now clothed? When

"The night is gone;  
And with the morn those angel faces smile  
Which we loved long since, and lost awhile,"

it will be like the removing of a veil which has obscured our view of a loved face, enabling us to see clearly what here we were so often pained by seeing it so imperfectly and interpreting it wrong. Taylor was a small man bodily, but a great soul beamed out of his face, and was evidenced by every tone of his voice and every nimble motion of his lips and limbs. If I shall ever come where dear Taylor is, I know not what are the means and modes of expression there, but I think he will address those near him the celestial equivalent of the earthly exclamation, 'Halloo! there comes Nelson.'

"Our knowledge of that life is small;  
The eye of faith is dim,  
But 'tis enough that Christ knows all,  
And we shall be with Him."

## THE CLASS OF FIFTY-SIX.

BY REV. WILLIS J. BEECHER, D. D., 1864.

The graduation of the brilliant class of '52 left a fine set of men in the Seminary. But the Faculty became depleted, many of the men left, for two years the classes dwindled, and the Seminary was closed for the year 1854-55. The following year it opened again, Professors Huntington and Hall and Condit having been added to the Faculty. These circumstances account for the fact that the class of 1856, the first class under the new regime, consisted of only four members. Of these Mr. Hamilton entered from Rochester Seminary at the middle of the year, while the other three had been students of Auburn before the closing.

John Levis Jones was born in Ireland, December 11, 1825. He died in Solomon City, Kan., the third of May, 1871, leaving a wife, one son, and four daughters. His fields of labor were in Whitney's Point and Sweden and Riga, N. Y.; Emerson, Mo.; Camp Point and Rushville and Brooklyn and Mattoon, Ill.; Salina and Solomon City, Kan. A faithful worker in hard and inconspicuous fields.

Dillis Dyer Hamilton was born in Sharon, Vt., Jan. 14, 1824, and died in Pompeii, Mich., July 22, 1876, leaving three sons and four daughters. He was a graduate of the University of Rochester. For twelve years he wrought in the churches at Akron, Cambria, Clarence and Somerset, N. Y. He was minister at Pompeii, Mich., 1868-76. Although an Auburn student for only half a year, he had a warm feeling for the Seminary, and his family shared in the feeling. He was a genial and forceful man, whose personality impressed itself on his associates.

Charles S. Marvin was born in Walton, N. Y., in 1828, and died in Marshall, Minn., December 16, 1899. Before the war of 1861-65 he served the churches in Deansville, Harpersfield, Walton, East Pharsalia, Hebron, in the State

of New York. During the war he was engaged in the service of the Christian Commission. After the war he served a second term at Harpersfield, and then became a home missionary in the west, ministering in several churches in Iowa, Nebraska and Kansas. The last nine years of his life he was honorably retired, living in Marshall, Minnesota. During much of his life he was a sufferer from ill health. Handicapped as he was, however, he loved the work, and his ministry was fruitful.

William Burt Dada was born in Otisco, N. Y., October 8, 1827, and graduated from Hamilton College in 1853. He died March 16, 1905, being at the time a resident of Onondaga Valley, N. Y. He was ordained by the Presbytery of Cayuga, and was minister of the churches of Skaneateles, N. Y.; Jackson, Mich.; Minneapolis and Little Falls, Minn.; Clearwater, Minn.; Lake City, Minn.; East Palmyra, N. Y.; Stanton, Neb.; Watervliet, Mich.; Otisco, N. Y. The last five years of his life he resided at Onondaga Valley, N. Y., and was active in supply preaching and in other ministerial services. He was a man of vigor, individuality, enterprise, wit, efficiency, and the fruits he gathered were not of small account.

## AN AUBURN ALUMNUS IN TRIPOLI, SYRIA.

The tour was in part the regular spring visitation of the out stations, and was in part designed as an introduction of the two new missionaries, Mr. Erdman, and myself, to our future field. Our mode of travel was by stage, carriages, train and horseback. The stage travels from Tripoli to Hums, about sixty-six miles away. It is built for six and a half people, and the builders measured the space to an inch. The process of getting in and out is a science, as each pair of knees must be carefully arranged in dove-tailed fashion, making a body remarkably unified in the mass, if somewhat divided in heart at times. To sit in this capacity of human sandwiches for eleven hours, from 4:30 A. M. to 3:30 P. M., is an experience which affords commiserating conversation to the sufferers for weeks afterward. The route goes through the country northwest of Tripoli, around the north slopes of the Lebanon, and connects us with Hums, the largest city of Northern Syria, with a population of about 65,000. At Hums we get a train for Hamath, a twin city, and full of rivalry not altogether friendly.

In that north country I find much the same atmosphere commercially as I left in the northwest, all talk is of railroads lately constructed or projected. There is serious talk of a railroad from Hums to Tripoli, to get an outlet for the great crops of wheat and barley raised on the rich plains as far north as Aleppo and beyond. I saw hundreds of sacks of grain piled up in sheds and railroad yards, exposed to all sorts of weather, spoiling hopelessly because the railroad couldn't furnish engines and cars for transporting it to Beirut. It is reported that another large crop is coming on, with no immediate hope of having it or the old crop removed to the ports. I mention this to show the rich possibilities of the country commercially, if it can ever be freed from the absolute paralysis of Turkish control.

Our first visit was to Mahardeh. There are about 2,000 people in the village and 350 of them are Protestants. At

their head is Abu Dogram, who has a face with the sweetness of a saint and the strength of a martyr. He was the first convert in the village. He tells of the night when a mob came upon him praying in his room, and made all the preparations to burn him in the village square, even came and seized and dragged him from his room toward the fire, and then as he says, the crowd melted away with no apparent reason, and he was left alone. Later he was driven from his home, and his young wife refused to go with him. A few days later she left his father's house and begged to be taken back by the exile, and remained most faithful to him all her life. He was driven from one place to another, but in happier days was permitted to go back to Mahardeh, where he has built up a strong church of good, simple-hearted men, who are worshipping God in purity, and educating their children in the best things. As these men came into the house where we were stopping, and told their tales of past persecution and wrong, and their faces grew bright and strong with faith, and then went out to the revilings of the children in the street, with no power nor wish to retaliate, no power because of the iniquitous lord who rules the land, and no wish, because of the Lord who rules their hearts, what wonder that one dreams this little room into Jerusalem and Roman rooms of other times, where the poor beginners of this great faith prepared their hearts for greater wrongs.

As is natural, our village work is apparently the most interesting and successful, but we have encouraging work at Hums and Hamath also. At Hamath we inspected a piece of property high on the summit of one of the hills surrounding the city, unfinished because the builder hadn't counted the cost, a property exactly suited to our uses, inasmuch as it is well-nigh impossible to get governmental permission to build a Church, while here we have one ready-built to our hands. The money is on hand for the first purchase, but \$800 or \$900 will be needed to fit it to our needs, so there is still opportunity for some good friend of the gospel and of

education to invest in a great work in the great city of Hamath.

But it is Hums which presents the features of most interest. Here we have an example of what missions are at their final stage of self-support. We are blessed with a 'consecrated business man of some means in the Hums Church, who has conceived large plans for the near future. There are in Hums at present two boys' schools, a girls' school and a kindergarten, besides the church. At the Sunday service the large building was crowded and it was most encouraging and homelike to see fathers and mothers bring their children forward for baptism. My particular work on this tour was to have been baptism, but various unfortunate circumstances prevented my officiating. I had practiced the questions and formulas most carefully, but when the first baby was presented in a village, I learned with terror that it was a girl, and I could not baptize in the feminine! The second time, five children were presented and I suddenly realized that I could baptize only in the singular. Finally my chance came; a lone boy was brought forward. Here my masculine, singular formula would fit. But stage fright seized me at the last, so I have yet to officiate in this sacrament. But the opportunities will be ample in the future, as children are a chief product in our village, and the worst disgrace is never to have candidates for baptism.

It would be hard to describe a missionary entrance into one of the villages,—the barking dogs, hordes of children, flaring torches, the huts of mud-brick, making a scene partly terrifying, and altogether fascinating to the new missionary. We are driven immediately to our school where we are welcomed effusively by the teacher, who in this particular village is dressed as are the rest; though in many of our villages our teachers adopt the foreign costume, a habit whose wisdom I can scarcely see thus far. Nothing is too good for the guest in the Oriental home. The home is small and the quarters are cramped, but the best room belongs to the guest, the best



that the larder affords is put before him with much kindly persuasion. The good dame bustles about the little 9x12 room, spreads the rug for the visitors to seat themselves, draws up the many-colored straw tray with Arabic bread piled high around it, and the inevitable dishes of leben (a sort of thick sour milk,) and dios, (a kind of grape molasses) in the middle. Each one takes his bit of Arabic bread and dips it alternately into the common dishes, and eats with a relish, especially if he be blind to the fact that the bread reposes carelessly on the bare feet of some young hopeful at the feast, or that it has been brought from under a pile of bedding in the corner, bedding which must be shunned religiously if one desires to sleep in peace or to depart alone. But underneath all this which seems imperfect to unaccustomed eyes, even they can see the essential kindliness and love which makes the whole world kin.

After supper we are told that there are two applying for admission to the church, so the session, composed of three ploughmen, full of Biblical lore, is summoned. Then begins an examination of the candidates, conducted by the Missionary, which for thoroughness would out-match any I have seen in America. These candidates must answer questions as to motive for entering the church, as to faith and redemption, as to future conduct, as to habits of prayer and devotions,—and the questioning is not off-hand, but most searching. Even then, if the candidate is appearing before the session for the first time, he is invariably compelled to wait for three months longer, to test his new-found desires and promises. In this way a high standard of membership has been maintained, and it is no easy thing to attain to the position of a communicant here. When one considers also what these poor people often suffer in the way of persecution, this step becomes a true test of character in itself.

By the time the session meeting is over, it is nine o'clock, and the people have been assembled in the school below for an hour and a half. Then begins the service, the people

sitting cross-legged on the floor, the men in front, (always in front, in church and in life), and the women with the children behind. Five more babies are presented for baptism, the communion of the Lord's Supper is celebrated, and at 10:30 the weary Missionaries are deluded with the thought that rest is at hand.

Not so. These people have no mind to allow their source of news, their encyclopedia of knowledge, their connection with the world at large, to go to bed unheard. So a place is cleared on the rug, they form an expectant circle before it, and the talk flows on. They want to hear of many things, and most of all, of wondrous America. They shake incredulous heads at statements of its magnificent distances, of its railways, and abounding commercial life. They like to know whether Italy, Greece and China are kingdoms or republics, and like children tasting stolen fruit, they like to hear of a country where men may think and speak and write and work in liberty and peace, with no fear of injustice and wrong. Then gradually the missionary changes from the one who embodies the wisdom of this world, to one who knows of another world of righteousness and peace and joy, and with the word of God and prayer, the group breaks up at midnight.

And so it goes. Traveling by day, preaching, baptizing, consulting about property, paying teachers, examining schools, executing commissions for friends in America for their relatives in the villages,—this makes up the touring program. There was only one sad thought that haunted me day by day as we rode on horseback over the hills. On right and left, on mountain and plain, village after village was pointed out, where there has been no attempt to reach the people. I am told that we have 2,000 villages in our own station, and are occupying only 25 with permanent work at present. The dictum went forth from our station meeting yesterday, that it seems necessary to cut off some of the existent work next year, and it doesn't increase my satisfaction to know that it is largely the result of my coming, as the Board could not

see its way clear to make any additional grants to our mission for rent or for Arabic instruction. The church at home is doing most noble advance work, and yet each new advance makes imperative a new provision for the enlarged work.

After the touring, home! I can realize now what an essential this is in a foreign land. This dear little bit of Christian America receives the weary missionary to its haven of rest and peace, and here he refreshes himself in body and spirit, for the next round. Your missionary is beginning to thrill with the possibilities before him, when he has broken through the barrier of a strange language, and can speak with the people face to face. And we are knocking a few chips off the wall now and then, too.

J. H. NICOL.

May 9, 1906.

---

## AN AUBURN ALUMNUS IN SHUNTEFU, CHIHLI PROVINCE, CHINA.

The Christian New Year has quietly passed and the din of the heathen New Year is beginning to sound in our ears.

As I look toward the November issue of the SEMINARY RECORD lying on the desk, I realize, what perhaps seemed hardly possible to us when we graduated, that on the one hand Auburn Seminary, strange to say, has been taking strides of progress just as she did while the class of 1904 was there, and that on the other hand the spirit is the same spirit which we felt during those years when we were there. I have no doubt but that the Seminary has grown a great deal more than I have since we parted company. However, a good many new experiences have come to me too.

When I left Auburn I expected to be sent to the Peking Mission, but did not know whether I should be allowed to remain at Peking or should be sent to one of the other stations. My information in regard to the Peking mission soon

became more definite, and I was reminded that besides the Peking station there were two other stations, one of them a new one. We were to go to the new station, Shuntesu. When we reached Peking we learned that one house had been built at Shuntesu, but that no work at all had been done. Now there are seven missionaries at this station, but all except one of us are still busy with language study.

Just at present I have charge of the native evangelists, two of them in the country and one here in the city. I go out to the street chapel about every other day, and plan to go out to the country for over Sunday once in a while. You may wonder what good I can do, a young foreigner who has not been in the country much over a year, by going out to a street chapel. If you knew the circumstances you might wonder more. I wonder myself. Perhaps you might like to know what this street chapel work is like for one who has been in China a short time, for although you may have read books on chapel preaching in China, I am sure that this phase of missionary work must be a different thing for me from what it is for a man qualified in the language.

In the first place the chapel preaching goes on in connection with Dr. Hamilton's dispensary every afternoon whether I go or not. We have an educated Chinese, a recent graduate of the Union College in Shantung, whose duty is to talk the gospel there every day. He is a young man, only a trifle older than I, however, and he does not like to be left entirely alone with this work. One advantage of my going is that more people will come in if they know there is a foreigner there. So I go. Say it is a market day. One man pushing a tremendous wheelbarrow load of hay will get stuck and blockade the whole highway at the center of the city. A dozen carts will be lined up behind him, taking up the whole street, and passersby have to take their chances between donkeys and beggars. But at last I reach the shop premises we have rented. Dr. Hamilton goes back

to his dispensary and I sit down at the table with Mr. Chang with a teapot between us.

A crowd, mostly of the common class, numbering anywhere from twenty to one hundred, usually enters. Some sit down, but many remain standing, and we assure them that there is no charge for seats, that we have nothing to sell, but something to give. The preaching is conversational, most of it done by the helper. Often the conversation concerning their soul's salvation will be interrupted by questions such as "What country do you come from?" "How far away is it?" "What direction?" "Do you raise crops there just the same as we do here?" Sometimes a man of some intelligence will come in, or a scholar from the government school, and then the questions will be different. The helper will try to meet him on the common ground of Chinese learning or of western science to which he may have had his eyes opened. Even those of little education all respect Confucianism, and we never say anything against it as far as it goes. Many come in only to remain a few moments. They have their look and go. Others are ready to talk about matters of religion, quick to acknowledge the emptiness of their idol worship, perhaps assenting at once to the proposition that the "Old Man of Heaven," (a perfectly respectful term) is the only true God. One man whom I asked whom he acknowledged as God replied "The Old Man of Heaven," but then added that he must also include the sun and the moon, but he seemed as ready as a child to accept my explanation that the sun was only a big ball of fire that God had placed in the heavens to warm his back and light his path. Whether or not he acted upon the information he seemed to accept or not I do not know.

One of the great hindrances to the progress of the Kingdom here is that many look to us foreigners to help them in their worldly extremities. I have had a man come to me with tears in his eyes begging me to help to bring his case against some parties for defrauding him of his land before

the mandarin. "Only give me your card," he said, "and save my soul!" They have infinite faith in our ability to bring about anything we please in the law courts.

Our outfit of buildings and other material equipment is incomplete as yet. Two days before Christmas we were made joyful by the news cabled from New York of the special gift of \$15,000, for the erection of two hospitals and a church. We have not yet received particulars of the giving of this money, but we suppose that it came from the Fifth Avenue Church of New York which has the entire support of the station. We rejoice in this news, but realize that it means hard work overseeing Chinese workmen next spring. Tomorrow, as it happens, I am going to Paotingfu to consult about building the church. The splendid backing which this church is giving us makes us eager to be doing more and to do what we are doing more effectively. But we must be patient. We have not quite mastered the language yet. The Chinese language is difficult of course, but very interesting.

One of the most difficult tasks out here is the management of the Chinese helpers. It is impossible to imagine the difficulties which arise out of our relations with them. When we first reached Peking one of the first evenings there was a station meeting at which the schedule of salaries of native agents was discussed. I thought that that was about the driest kind of a business meeting imaginable, but now after a very little personal experience it almost seems as if the whole success of the missionary movement depended upon a satisfactory settlement of this problem of the salaries of native agents. Chinese college graduates are coming to be in great demand, and I understand that an increasingly large number of the graduates of the mission schools is being drawn aside into other professions than preaching the gospel.

Shuntetu summers are very hot and a change is needed. Peitaiho by the seashore is the popular "resort" for North China missionaries, and a delightful one in many ways. Mrs. Hawley and I spent several weeks there last summer at Mr.

Fenn's cottage and hope to go there again this summer for a longer time, taking our teacher for language study. Last summer the American Board held their mission meeting at Peit-aiho at the same time that our mission was likewise assembled, and among other union exercises we had a friendly game of baseball, in which we succeeded in beating them badly.

EDWIN C. HAWLEY.

---

### THE LATE JOHN OLIVER HOBBS.

It will interest the friends of the Seminary to know, what many already know, that Mrs. Craigie, whose brilliant career came to an untimely close on August 13 last, was the great-granddaughter of the Rev. James Richards, D. D., our first Professor of Christian Theology, in whose honor that Chair is named, and the daughter of Mr. John Morgan Richards, an esteemed friend of the Seminary. Mrs. Craigie was better known by her pen-name, John Oliver Hobbes, which is on the title page of several fascinating novels and interesting plays. She said in New York at a dinner given in her honor a few months ago that she chose the name because she desired to have a name which would stand for the best that is in her and which she might think of as representing her best self.

She had especial facility in the portraiture of character, and this together with the charm of her literary style gave her a rank with such writers as Henry James and George Eliot. Although she spent most of her life in England, having her home on the Isle of Wight, she was to the last an American, her heart always being in this country where she was born and which she frequently visited.

Her death in London, at the early age of thirty-eight has removed from the field of literature one of our brilliant writers, and has bereft both continents of a noble woman, whose beautiful and useful life, notwithstanding its large results,

had scarcely more than given promise of fruitfulness. That which she wrought with her pen and her devoted life of social service intensifies the profound and universal regret in her early death. The announcement of her death called forth editorials in all of the leading English and American papers. *The London Tribune* said editorially: "There are greater names among fiction writers, yet few whose death would strike us as a loss so painful and irreparable. She has at least given two great books to English literature, and the development of her genius seemed to show much greater possibilities."



## ALUMNIANA.

### RESIGNATIONS.

Joel Clark Glover, '89, from the church of Ashland, Ohio.

Albert B. Judson, '90, from the church of Lodi, Wis.

Francis Carruthers '96, from the church of Marine City, Mich.



### DEATHS.

Samuel Elbert Miner, '43, at Ridgway, Mo., June 26, 1904, aet. 88.

George Dinsmore Horton, '60, at Bainbridge, N. Y., June 9, 1906, aet. 77.

George B. Peck, M. D., '68, Boston, Mass., Jan. 22, 1906, aet. 72.



### DEGREES CONFERRED.

'68. Rev. D. W. Bigelow received the degree of D. D. from Hamilton College at its last commencement.

'79. S. E. Koons of Bronson, Ia., received the degree of D. D. from Coe College, at its recent commencement.

'87. Carroll College, Wisconsin, has conferred the degree of Doctor of Divinity on Lewis F. Esselstyn, missionary to Teheran, Persia.

'95. S. B. Linhart of Blairsville, Pa., has received the degree of D. D. from Wooster College, Ohio.



'55. "The Higher Criticism Out in the Open," by Walter V. Couch appeared in two installments in *The Presbyterian*.

'60. George D. Horton of Bainbridge, N. Y., was killed instantly June 9, by being thrown from his carriage.

'63. Every Auburn man will be interested to know that in *The New York Observer* of July 26, S. W. Pratt has an attractive article on "Views and Aims of Auburn Seminary." President Stewart's picture appears on the front cover and in connection with the article by Dr. Pratt is a fine half-tone of the Seminary campus.

'64. Professor Beecher gives some reasons for the falling off of candidates for the ministry in *The New York Observer*. It is a sane and thoughtful article.

'65. Thomas E. Davies receives the sympathy of all Auburn men in the recent death of his wife, Ella Smith Davies, at New Haven, Conn.

'66, '81. The committee of our church on union with the Cumberland Church contained three Auburn men: W. N. Page, '66; W. M. Smith, '81; and R. F. Coyle, '81.

'67. We take the following note from the *Rochester Presbytery News*: "Rev. Dr. Charles P. Coit was born in Hastings, N. Y., May 3, 1839. Graduated, Rochester University, 1867. Dr. Coit was pastor of North Church, Binghamton, 1870 to 1874; Hampden Church, Baltimore, Md., 1874 to 1875; Memorial Church, Rochester, 1875 to 1900; East Side Church, 1901 to 1905. Dr. Coit was a member of four General Assemblies: Detroit, Springfield, Philadelphia, ('88) and Minneapolis. His ancestors were of New England and of Puritan faith. We may say of Dr. Coit, that he is a staunch Auburnian and is held in high esteem by the Seminary.

'68. Two churches of Pueblo, Col., have united as a result of the "Cumberland Re-enforcement"—the Presbyterian Church, ministered unto for a year past by Dr. W. H. Bates as stated supply, and the Cumberland Presbyterian Church. The pastor of the latter church, Rev. J. H. Kirkpatrick, becomes pastor of the united church. Dr. Bates was the active force in securing this result.

'69. *The Bible Society Record* for August says:

A Japanese paper describes with interesting detail a very pretty wedding ceremony at the home of the Rev. Henry Loomis, 223 Bluff Street, Tokyo—that of the Rev. Prof. James Everett Frame of Union Theological Seminary, New York City, and Miss Jean Herring Loomis, the youngest daughter of our esteemed Agent. Among the large company who gathered were the American Consul General and wife, the Japanese Consul and his wife, and a number of Japanese officials. The ceremony was performed by the Rev. Dr. Loomis in a beautiful floral arbor of bamboo and white peonies erected on the lawn, and the bridal procession was preceded by two little Japanese tots, who unwound a white ribbon on either side of the procession as it advanced from the veranda to the arbor, strewing the path, at the same time, with showers of rose leaves. Altogether, the grace and beauty of flowery Japan seems to have been happily illustrated in this function. Prof. and Mrs. Frame, it is said, left in a perfect whirlwind of rose leaves.

'73. J. S. Root has closed his work at Norfolk, Neb. and will return to Rochester, N. Y.

'74. Edward C. Ray pays a high tribute to Dr. Hoyt's new book, "The Work of Preaching," in the *New York Observer* of July 26. It is strictly speaking a review of this most excellent work.

George R. Smith has been installed pastor of the Presbyterian Church of Gillman, Ill., having removed from Urbana. He will con-

tinued to act as stated clerk of Bloomington Presbytery, of which for the past five years he was pastor at large.

'75. At the late session of the Dutch Reformed General Synod, Dr. Edward P. Johnson, pastor of the historic First Reformed Church of Albany was elected Professor of Ecclesiastical History and Church Government in Rutgers Theological Seminary.

'77. Geo. W. Knox, D. D., acting president of Union Theological Seminary is "The Interpreter" of the Philadelphia *Westminster*.

'79. Willard K. Spencer edits the "mid-week meeting" department of the *Michigan Presbyterian*. It is work exceedingly well done.

Edward K. Strong writes from San Francisco, where he is pastor of Trinity Church: "The churches have been hit very hard. Were it not for the generous assistance from the outside I think that most of the churches of all denominations would have to close their doors, or else live at a dying rate. My church is getting on wonderfully well. We have cut out all expenses of every kind save the pastor and janitor and the lighting. We had made excellent provision for the coming year just before the disaster, and this has aided us greatly. But our resources have been seriously injured, and I do not know what the future has in store. We cannot tell until after October 1, just our condition, probably not then. A large proportion of the membership has gone for good. Many are away temporarily. This section of the city has so changed in its population that we are now confronted with the problems of the downtown church. We are not in the condition to meet these problems. Our best workers are gone, and our finances are crippled. The congregations are fairly good. The Bible School has not recovered from the shock, and the mid-week meetings are small."

'80. *The Homiletic Review* for August contained contributions from Frederick Campbell, '80, Wm. S. Jerome, '83, and E. H. Byington, '87.

Ingleside Seminary, Burkeville, Va., was recently totally destroyed by fire; very little of the furniture of the building was saved, but no lives were lost. Rev. and Mrs. Graham C. Campbell have worked with head and heart in this school ever since their return from Africa, and they are acquainted with no field of endeavor where results are so speedy, so lasting and so fruitful of good to others.

'81. "The Church and the Times" is the title of a book of sermons by Robert F. Coyle of Denver, Colo. He has given in this book a number of his soul-stirring sermons. Dr. Coyle was the speaker at the union services held in Brooklyn, N. Y. He preached every Sabbath in August and the first Sabbath in September.

'82. R. A. Carnahan of the West Side Church, Beloit, Wis., has been very successful in his work the past year. There has been a large increase of members and only half as much home mission aid has been asked for the coming year.

Wm. E. Dodge has now charge of a mission church in North Pasadena, Calif.

'83. Albert R. Crawford and Mrs. Crawford, finding themselves worn with the steady work of the pastorate, have left Oakfield, N. Y. and settled for a year or two of rest in a home they have purchased at Ithaca, N. Y.

'84. The First Church of Cape May, N. J., A. W. Spooner, D. D., organized June 7, Chapter 1 of the Presbyterian Brotherhood. Dr. Spooner who was at the General Assembly lost no time upon his return in starting the ball a rolling.

The Immanuel Church, Los Angeles, Calif., Hugh Kelso Walker, pastor, received thirty members at its recent communion.

'85. C. D. Jacobs is the stated clerk of the Presbytery of Detroit.

R. C. Townsend has entered heartily and cheerfully into his work as pastor of the new organization of Herrin, Ill.

'87. At the installation of Rev. J. F. Cocks, pastor of the church at Kasota, Minn., L. F. Badger gave the charge to the people.

'89. J. C. Glover resigned his pastorate on June 10, and has concluded his labors at Ashland, Ohio. During the three years of his work ninety members have been added to the church, making the membership now to equal 330. Extensive improvements, including a new \$3,300 pipe organ, and amounting to a total of \$6,000, have been made.

'90. Albert B. Judson leaves the church at Lodi, Wisconsin, to accept a call to Central City, Neb.

H. A. Manchester of Boston has for five years filled the position of "vacation pastor" for two Congregational churches in Middletown, Ct. He and his family spend their entire vacation in the parsonage and he takes entire charge of the work in both churches during the pastor's absence.

George C. Shaw of Oxford, N. C., received the degree of D. D., from Lincoln University at its recent commencement.

'91. On July 22, W. W. Cole completed his third year as stated supply of the Centenary Church in Milford, N. Y. He preached an anniversary sermon on the above date. During the three years the membership has doubled.

'93. On the cover of *The Presbyterian Banner* of August 2, there is an excellent portrait of Joseph Ernest McAfee. He has assumed his duties as Associate Secretary of the Board of Home Missions.

'94. J. N. McGinley, pastor of the Burton Boulevard Church, Kansas City, Mo., recently sustained a great loss in the death of his oldest child.

E. V. Ostrander has accepted a call to the South Butte Presbyterian Church of Butte, Montana. He leaves Painted Post to take up his work in the west the second week in September.

Charles Elbert Rhodes of Lafayette High School, Buffalo, has been chosen by Dr. Henry VanDyke of Princeton, general editor of the Gateway Series of English Classics, to edit the forthcoming edition of Mrs. Gaskell's "Cranford." Mr. Rhodes has entered into a contract with the American Book Company and will devote his summer leisure to the work. Cranford is one of the new requirements in the college entrance course and one of the new Regents' selections.

'95. We are in possession of the outline of a lecture "How to Study the Bible" by Bailie Brown of Jersey City, N. J. He delivered this lecture before the Young Men's Christian Association in his city. All who heard Mr. Brown were greatly helped by his expounding the word.

'96. Robert J. Diven and family left Oregon for the east recently for a well earned rest. Mr. Diven has the most difficult field in Pendleton Presbytery. He preaches in four different centers, involving long and wearisome drives, for his field is off the railroad. He has taken a ten-year contract, backed by a men's club in New Jersey.

F. E. Hoyt has removed from Holcomb to Unadilla, N. Y.

J. W. Lowden, pastor of the Pleasant Grove Presbyterian Church, has received a call from the Presbyterian Church of Hackensack, N. J.

'98. Tracy B. Griswold of Albany, Ore., with Mrs. Griswold and their two sons spent his August vacation with friends in the east. He occupied the pulpit of the Westminster Church of Auburn, his first pastorate, on Sunday, August 12.

F. P. Knowles' address is No. 204 West Brown St., Iron Mountain, Mich.

J. S. Stubblefield was recently installed pastor over the East End Church, Kansas City, Kan. Since this congregation has been worshipping in its own building the work is very hopeful.

'99. Jackson K. Buchanan has resigned his position as stated supply of the church at Wallowa, Ore., to take effect at once.

J. Herbert MacConnell, Wichita, Kan., accepts call to Presbyterian Church of Hebron, Neb. Begins labor there Oct. 1, 1906.

James Elmer Russell had a well written article in the *Westminster* for July 21, on "How the Christian on Vacation can help the Summer Resort." He knows from experience whereof he speaks.

'01. E. G. Hildner is moderator of the Presbytery of Detroit. His address now is 745 Townsend Ave., Detroit.

'02. On the 21st of November, 1905, Elijah Jerome Gregg was married to Miss Georgia L. Thompson of Spartanburg, S. C., a graduate of Scotia Seminary.

'03. L. M. Anderson resigned the pastorate of the church at Woodburn, Ore., leaving July 1. He came there directly from Auburn Seminary and under his ministry the church made steady progress. All but one year there was an advance toward self-support. Mr. Anderson will not continue ministerial labors for the present, but having moved to Portland, will engage in some other employment temporarily.

'04. John A. McSporran was installed June 8, pastor of the Great Island Church, of Lock Haven, Pa. Rev. Charles R. Erdman of Princeton, N. J., to whom Mr. McSporran was assistant while he was pastor of the First Church of Germantown, preached the sermon and Prof. Arthur S. Hoyt of Auburn gave the charge to the pastor.

John W. Berger, for two years assistant pastor of the First Church, Tacoma, Wash., closed his work with that church September 1, and will take up work at Wenatchee, Washington.

E. R. North has resigned as pastor of the church at Kingsville, O., and is now devoting all of his time to the work of the church in Ashtabula. It is felt by all in his congregation that with two services a day in place of one and a pastor on the ground all the time, that this church has entered upon a new career of usefulness to the community.

'05. Friends of Henry T. Babcock received last month the following: The Rev. Dr. and Mrs. Heber Augustus Ketchum request the honor of your presence at the marriage of their daughter Edith to the Rev. Henry Townsend Babcock on the evening of Wednesday the 5th of September at eight o'clock at the First Presbyterian Church, Salem, Ore.

Edward Ward has been invited to occupy a professor's chair in Hamilton College.

'06. John V. Axtell was ordained by the Presbytery of Lackawanna at Athens, Pa., on May 22.

Arnold Smith was married July 31, at Seneca Falls to Miss Bertha Isabel Leland. After September 15, Mr. and Mrs. Smith will be at home at Anasco, Porto Rico.

## DIRECTORY OF LIVING ALUMNI.\*

Abeel, Albert Jay, M. D.....	1115 South Salina St., Syracuse, N. Y.....	1886
Abrahamian, Stephen C. ....	See (Cambourn).....	
Abrams, Henry Helden.....		1886
Adams, John Quincy .....	Waterloo, N. Y. ....	1877
Adamson, Wm. S.....	21 Boul. Victor Hugo, Nice, France.....	1861
Aiken, William Andrew .....	Morrisville, N. Y. ....	1902
Alden, Frederick Alonzo.....	Montour Falls, N. Y.....	1901
Alden, Gustavus R., D. D.....	Palo Alto, California.....	1866
Alexander, John Harvey .....	Rolla, Mo. ....	1897
Allbright, Manley Fifield.....	Lewiston, N. Y.....	1906
Allbright, Wm. H., D. D.....	63 Hartford St., Boston, Mass.....	1879
Allen, Albert W., Jr.....	Delphos, Ohio.....	1880
Allen, Horace H.....	Holland Patent, N. Y.....	1861
Anderson, Charles.....	Robert College, Constantinople, Turkey.....	1874
Anderson, Clarence O. ....	Muff, Pa. ....	1899
Anderson, James.....	Stoneburg, Texas.....	1876
Anderson, L. M. ....	Portland, Ore.....	1902
Anthony, Robert Warren.....	Lafayette Ave. Pres Church, Brooklyn, N. Y. ....	1905
Apthorp, Rufus.....	Nottingham, O.....	1861
Archbald, Thomas F., D. D.....	Univ. of Wooster, Wooster, Ohio.....	1900
Arney, William James.....	Pottsgrove, Pa. ....	1871
Arpee, Levon (Tchorigian) .....	Richwood, Ohio, .....	1900
Atchison, William E.....		1902
Atherton, Isaac Warren.....	Berkeley, Calif.....	1859
Atwell, Chas. D.....	Ishpeming, Mich.....	1891
Axtell, John Vaughn.....	Wanakena, N. Y.....	1906
Baba, Shiosaku .....	Osaka, Japan .....	1905
Babcock, Henry Townsend.....	Salem, Ore.....	1905
Bachman, Robert L., D. D.....	Knoxville, Tenn.....	1874
Bacon, Albert S.....	Niagara Falls, N. Y.....	1887
Bacon, Hiram D.....	Andover, N. Y.....	1899
Bacon, Wm. N.....	Bridport, Vt.....	1859
Badger, Lucius F.....	Redwood Falls, Minn.....	1887
Badgley, Jay Tryon.....	431 Eagle St., Dunkirk, N. Y.....	1894
Bagranoff, Tsvetko .....	Bald Mountain, Pa. ....	1897
Baker, George Fenner .....		1902
Balch, Charles Arvin.....		1897

\*NOTE.—This Directory of the living Alumni, which term includes those who have graduated and those who have been former students, is published annually. Its value depends upon its accuracy. Every care has been taken to make it complete and accurate to date, yet there are probably in it errors of a more or less serious kind. An earnest request is here made of every one whose name appears in this list, and of any other person able to correct or complete at any time the addresses here given, to send the information to

THE PRESIDENT,  
Theological Seminary,  
Auburn, N. Y.

September 1, 1906.

Ball, John C. ....	Keuka Park, N. Y. ....	1892
Bamford, John .....	Kansas City, Kan. ....	1893
Bancroft, Frank B. ....	Deer Lodge, Mont. ....	1891
Bandel, John Martin. ....	Mount Vernon, Ky. ....	1905
Barakat, Muhana Elsa. ....	Colorado Springs, Colo. ....	1888
Barnum, Henry Samuel, D. D. ....	American Bible House, Constantinople. ....	1867
Barr, David .....	.....	1848
Barstow, Henry H. ....	Caledonia, N. Y. ....	1898
Bartholomew, Chas. M. ....	Owego, N. Y. ....	1877
Bascom, John, D. D., LL. D. ....	Williamstown, Mass. ....	1853
Bates, H. Roswell. ....	244 Spring St., N. Y. City. ....	1898
Bates, Wm. H., D. D. ....	271 E. Routh Ave., Pueblo, Colo. ....	1868
Bayless, George .....	Syracuse, N. Y. ....	1867
Beach, Charles F. ....	St. Augustine, Fla. ....	1854
Beach, Horatio S. ....	Idana, Kansas ....	1896
Beadle, Daniel Webster. ....	409 Harrison St., Syracuse, N. Y. ....	1868
Beard, Augustus Field, D. D. ....	Cong. Rooms, 4th Ave., N. Y. City. ....	1860
Beaton, Laughlin. ....	Cape North, Victoria Co., Nova Scotia. ....	1898
Beaumont, James B. ....	Morristown, N. J. ....	1862
Beaver, Joseph P. ....	.....	1883
Becker, Jacob F. ....	Rensselaerville, N. Y. ....	1883
Becker, Nicholas S. ....	Passaic, N. J. ....	1898
Beckes, Oscar E. ....	Rose, N. Y. ....	1899
Beebe, Clarence H. ....	Vernon, N. Y. ....	1864
Beecher, John B. ....	Onondaga Valley, Syracuse, N. Y. ....	1872
Beecher, Wm. A. ....	Rensselaerville, N. Y. ....	1878
Beecher, Willis J., D. D. ....	Auburn, N. Y. ....	1864
Bell, Enoch Frye. ....	Care F. H. Wiggins, 14 Beacon St., Boston. ....	1902
Benham, James V. ....	Canastota, N. Y. ....	1864
Bennett, Manning B. ....	.....	1900
Benton, Alphonso Loomis, D. D. ....	4212 Calumet Ave., Chicago, Ill. ....	1859
Berger, John William .....	Wenatchee, Wash. ....	1904
Beshgetour, S. Horace, Ph. D. ....	Akron, N. Y. ....	1839
Beshgetoor, Vahan Kewin. ....	Muir, Mich. ....	1892
Bible, Frank William. ....	Hangchow, China. ....	1904
Bigelow, Dana W., D. D. ....	98 State St., Utica, N. Y. ....	1868
Biggar, David Irving. ....	Middlefield Centre, N. Y. ....	1865
Billman, Howard L. ....	Kentland, Ind. ....	1891
Bingham, John S. ....	81 S. 4th St., Nashville, Tenn. ....	1863
Bird, George Robert .....	P. O. Box 330, Los Angeles, Cal. ....	1875
Bisbee, Frank H. ....	Westtown, N. Y. ....	1894
Bishop, Sereno E., D.D. ....	Honolulu, Hawaii. ....	1851
Black, James Havelock. ....	Sechlerville, Wis. ....	1897
Black, John Alexander. ....	Orchard Park, N.Y. ....	1897
Blackford, Benjamin Brice. ....	.....	1897
Blair, George Alexander .....	Clatskanie, Oregon. ....	1889
Blose, David Albert. ....	.....	1891
Blue, John Gilbert. ....	Portage, Wis. ....	1882



Bocher, Marcus de L.....	409 E. Fulton St., Grand Rapids, Mich.....	1878
Bonnell, Spencer R.....	Brooklyn, N. Y.....	1878
Boone, Harmon H., Ph. D.....	Norfolk, Va.....	1887
Booth, Fisher Howe.....	Tenafly, N. J.....	1896
Boyd, Charles, LL. D.....	Grace Lodge, Hull, Quebec.....	1869
Bradford, Amory H., D. D.....	Montclair, N. J.....	1870
Brainard, J. Wilson.....	Carthage, N.Y.....	1896
Branch, Rollo P.....	401 Center St., Waukesha, Wis.....	1885
Branch, Theoderick Talmon.....	Fayetteville, N. C.....	1905
Brandt, Prof. Hermann C. G., Ph. D., Clinton, N. Y.....		1876
Brass, William C.....	Dryden, N. Y.....	1886
Breaks, James R. ....	Crawfordsville, Ind. ....	1886
Breed, David Riddle, D. D.....	123 Dithridge St., Pittsburg, Pa.....	1870
Brigden, Arthur Eugene.....	Attica, N. Y.....	1889
Britan, Joseph Taylor .....	318 W. 57 St., N. Y. City .....	1901
Brockway, Thomas C.....	Greeley, Colo.....	1896
Brokaw, Harvey .....	Kure, Japan.....	1896
Brown, Andrew .....	McGraw, N. Y. ....	1895
Brown, Ballie, M. D.....	88 Bowers St., Jersey City, N. J.....	1895
Brown, David S.....	Stearns, S. D.....	1889
Brown, Samuel Robert.....	Groveland Station, N. Y.....	1902
Broyles, E. Hubert.....	Shiatook, Ind. Ter.....	1904
Bryant, Robert C.....	Rockford, Ill.....	1895
Buchanan, Jackson K. ....	Wallowa, Ore. ....	1899
Buchanan, Robert A. ....	Kohala, Hawaii .....	1904
Bullard, Henry Nelson, Ph. D.....	Mound City, Mo.....	1902
Burchfield, James Richard.....	Clinton, Mo.....	1897
Burgess, Edwin H.....	Claresholm, Alberta, Canada.....	1889
Burgess, Herbert R. ....	Philadelphia, Pa. ....	1898
Burnley, Charles T.....	Hudson, Wis.....	1879
Burns, William C.....	Monroe, Mich.....	1887
Butler, James G.....	Oswego, Ill.....	1870
Byington, Edwin H.....	Beverly, Mass.....	1887
Cadwell, Newton W., D. D.....	Atlantic City, N. J.....	1882
Cambourn, Stephen A., M. D.,.....	5103 Wentworth Ave., Chicago, Ill.....	1898
Cameron, Alexander G.....	Sylvania, Pa.....	1888
Cameron, Angus H.....	358 W. Grand Boulevard, Detroit, Mich.....	1886
Cameron, Duncan.....	N. Tonawanda, N. Y.....	1884
Cameron, John H.....	Russell, Manitoba .....	1882
Campbell, Charles A.....	2030 Park Place, Denver, Colo.....	1896
Campbell, Frederick.....	Westminster Church, Brooklyn, N. Y.....	1880
Campbell, Frederick Starr.....	Cato, N. Y.....	1901
Campbell, Graham Cox.....	Burkeville, Va.....	1880
Campbell, Thomas .....	Knoxville, Tenn. ....	1895
Campbell, Wm. McKay, Ph. D.....	Denver, Col.....	1874
Cardie, Archibald.....	41 Macalester Ave., St. Paul, Minn.....	1897

Carlisle, Theodore Melville.....	Hammondsport, N. Y.....	1897
Carlson, Thomas A.....	Shoreham, Vt.....	1893
Carlton, Frank B.....	156 Bird Ave., Buffalo, N. Y.....	1892
Carnahan, Robert A.....	Beloit, Wis.....	1882
Carrier, Wilbur O., D. D. ....	Waukesha, Wis.....	1886
Carruthers, Francis.....	Marine City, Mich.....	1896
Carson, Charles C.....	McIntosh, Ga.....	1892
Carter, George C.....	Gloversville, N. Y.....	1887
Carter, William S.....	Rochester, N. Y.....	1882
Carver, Andrew S.....	Pinegrove, Pa.....	1882
Catlin, Benjamin Rush.....	Washington, D. C.....	1854
Caughy, J. Lyon, D. D.....	2094 Fifth Ave., New York City.....	1896
Cellars, Wilson Fleming .....	Amesville, O. ....	1883
Chadsey, Horace Thomas.....	Lockport, N. Y.....	1881
Chambers, William W.....	East Avon, N. Y.....	1898
Chandler, Howard Dresser.....	Lebanon, Neb.....	1905
Chapman, Wm. Henry.....	Elmira, N. Y.....	1891
Chase, John M.....	Oakland, Calif.....	1877
Chatterton, German Hammond.....	Greenville, N. Y.....	1866
Chester, Carlos Tracy .....	Wyncote, Pa. ....	1877
Chester, Prof. Porter Lee.....	.....	1882
Childs, F. E.....	Bay City, Mich.....	1883
Chrestenson, David Hanson .....	Nassau, N. Y. ....	1892
Church, Leonard Wilson.....	Upsonville, Pa.....	1873
Claffin, Edward S.....	Lincoln Park, N. Y.....	1898
Claire, Horace G.....	Newton Hamilton, Pa.....	1898
Clark, Edgar D. ....	Gordon, Neb.....	1899
Clark, George.....	Sarles, N. D.....	1898
Clark, James G.....	Mitchell, Neb.....	1899
Clark, James H. ....	Minneapolis, Minn.....	1873
Clark, Walter H.....	Parkville, Mo.....	1859
Clarke, L. Mason, D. D.....	128 Henry St., Brooklyn, N. Y.....	1885
Clements, Harvey.....	Gloversville, N. Y.....	1898
Clements, Robert.....	Cortland, N. Y.....	1894
Cobb, Ebenezer B., D. D. ....	1103 Mary St., Elizabeth, N. J. ....	1879
Coffran, Frank H.....	81 Bryant St., Buffalo, N. Y.....	1880
Coit, Charles P., D. D. ....	1311 East Main St., Rochester, N. Y. ....	1870
Colclough, Benjamin Davis.....	.....	1898
Colclough, Joseph H.....	Deposit, N. Y.....	1900
Cole, Wesley W. ....	Millford, N. Y. ....	1891
Coleman, Christopher B Prof. ....	56 Elm St., Indianapolis, Ind.....	1899
Compton, Orville.....	.....	1879
Conant, Charles A.....	849 Union St., Schenectady, N. Y.....	1863
Conde, Samuel L. ....	33 Wellesley St., E. Cleveland, O.....	1873
Gordon, Prof. Thomas.....	Eugene, Ore.....	1852
Conkle, David Irwin.....	Shreve, O.....	1898
Cook, Seth.....	Bergen, N. Y.....	1890

Cooper, Alvin, M. D.	Jefferson, N. Y.	1857
Cornell, Douglas 'Hawley	Michigan City, Ind.	1903
Cornell, Howard	Garfield, N. Y.	1868
Couch, Walter V.	San Diego, Cal.	1855
Countermin, James Landon, D. D.	Golden, Jefferson Co., Col.	1899
Course, Herbert Moore	Wilson Creek, Wash.	1905
Cowan, David C.	312 Harrison Ave., Canon City, Col.	1898
Cowan, Frank B.	Potsdam, N. Y.	1900
Cowan, James Alexander	Big Run, Pa.	1902
Cowan, John H.	Fairview, W. Va.	1900
Cowles, Alton H.	Buffalo, N. Y.	1896
Coyle, Robert F., D. D.	Denver, Col.	1881
Crabb, David Ernest	Hengchow, Hunan, China, via Hankow	1905
Craig, James McKnight	Lowell, Mass.	1867
Crain, Harry Laurens	2nd Ave. Pres. Ch., Detroit, Mich.	1905
Crane, James Irving	Carrollton, Mo.	1901
Craver, D. Howard	Ogdensburg, N. Y.	1899
Crawford, Albert R.	821 Cliff St., Ithaca, N. Y.	1884
Crist, Edward G. W.		1900
Crist, Roland E.	Pleasantville, N. J.	1899
Crocker, Myron James	Honeoye Falls, N. Y.	1901
Crockett, Wm. Day	Mansfield, Pa.	1893
Crowe, James		1891
Csekes, Bela	Buffalo, N. Y.	1904
Curtis, Henry M., D. D.	Cincinnati, Ohio	1874
Curtis, Wm. C.	Norwalk, Conn.	1863
Cutler, Prof. Robert E.	606 East 46th St., Chicago, Ill.	1875
Dalton, Martin Luther	Chagrin Falls, Ohio	1883
Danforth, George F.	1520 Edgecomb Place, Chicago, Ill.	1893
Davies, David Charles	117 Massachusetts Ave., St. Joseph, Mo.	1904
Davies, Lewis Edward	Wilkes-Barre, Pa.	1902
Davies, Thomas E.	New Haven, Conn.	1865
Davis, Geo. Wm., Ph. D., D. D.	Mankato, Minn.	1886
Davis, Herbert E.	Athens, Calhoun Co., Mich.	1878
Day, Isaac C.		1843
Day, Philemon Rockwell	Hartford, Conn.	1864
Day, S. Mills	Honeoye, N. Y.	1852
Day, Theodore Stephen	Red Creek, N. Y.	1883
Dean, Artemas, D. D.	Mt. Carmel, Pa.	1845
Dean, Henry Glen	Tribeshill, N. Y.	1893
Dean, Herman B.		1870
Deane, James	444 N. Prospect St., Herkimer, N. Y.	1861
DeCamp, Allen Ford	Northport, L. I. N. Y.	1874
Devin, Oliver Peyton	174 Brinkman St., Buffalo, N. Y.	1901
De Witt, Brainerd Taylor	Wooster, Ohio	1863
Dexter, Wm. H.	Takoma, Park, D. C.	1886
Dibble, Cassius H.	Perry, N. Y.	1871

Dickinson, Edward.....	1864
Dickinson, Edwin H., D.D.,.....	188 Anderson Pl., Buffalo, N. Y..... 1882
Dilley, Samuel Valentine.....	1894
Dillon, Edward.....	Woodbury, N. J..... 1877
Dingwell, James D.....	Amesbury, Mass..... 1895
Diven, Robert J.....	Pendleton, Ore..... 1896
Dodd, Henry M.....	Ashland, N. Y..... 1870
Dodge, Charles M. ....	Utica, N. Y. .... 1894
Dodge, Seward M.....	2181 Shattuck Ave., Berkeley, Calif..... 1878
Dodge, Wm. E. ....	N. Pasadena, Cal..... 1882
Douglass, James M.,.....	609 E. Main St., Washington, Ind..... 1893
Drake, Edward Alexander.....	Manito, Ill..... 1897
Dudley, Carl Herman.....	Tower City, N. D..... 1897
Duncan, Wm. D.....	1872
Dunham, Clarence Wells.....	Warrensburg, N. Y..... 1901
Dunlap, John .....	Hill, Mont. .... 1888
Dunning, Giles Henry .....	66 Bertram St., Cleveland, O. .... 1882
Dunning, Harlan Page.....	Oakland, Cal..... 1872
Eddy, D. Brewer.....	East Orange, N. J..... 1902
Edwards, Charles, Ph. D.....	1891
Edwards, Maurice D., D. D.....	423 Laurel Ave., St. Paul, Minn..... 1874
Eells, James.....	Tarrytown, N. Y..... 1889
Egleston, Russell Searle.....	Gaines, N. Y..... 1848
Ehman, A. Roy.....	Onondaga Valley, Syracuse, N. Y..... 1900
Ellinwood, Frank Fields, D. D.....	156 Fifth Ave., New York City..... 1853
Ellinwood, Henry F.....	Medina, N. Y..... 1896
Elllott, Carl Hodge.....	Toledo, Ohio..... 1897
Emerson, Frank Owen.....	Batanga, Kameroon, Africa..... 1906
Emery, Allan F.....	Mexico, N. Y..... 1896
Emery, Samuel F.....	1891
England, Herbert Kingsbury .....	Elizabeth, N. J. .... 1904
Engler, George L. ....	Farmersburg, Ind. .... 1900
Esselstyn, Lewis F., D. D.....	Teheran, Persia..... 1887
Essick, Edwin Platt.....	Auburn, N. Y..... 1897
Evans, Emory Leroy.....	Liverpool, N. Y..... 1893
Ewell, William Stickney .....	Winchester, N. H..... 1904
Faber, William Frederick, D. D.....	St. John's Church, Detroit, Mich..... 1883
Fairlee, George.....	Troy, N. Y..... 1880
Fancher, Henry R.....	Batavia, N. Y..... 1891
Feltus, George H.....	Watertown, N. Y..... 1894
Fenn, Courtenay H. ....	Pekin, China .. 1890
Fenton, Thomas A. ....	Syracuse, N. Y. .... 1896
Ferguson, Joseph B.....	222 Elizabeth Ave., Elizabeth, N. J..... 1896
Ferris, Walter Rockwood.....	Middletown, N. Y..... 1897
Fields, Joseph C. ....	Adam's Mills, O. .... 1899

Finks, Delos B.....	400 William St., El. Orange, N. J.....	1873
Finlayson, Donald .....	Tyner, N. D.....	1900
Finlayson, Roderick Alex.....	Odessa, Wash.....	1897
Fisher, Elias B.....	Savannah, N. Y.....	1876
Fisher, French William.....	Marceline, Mo.....	1876
Fisher, Herbert Herschel.....	428 Eleventh St., Brooklyn, N. Y.....	1897
Fisher, Samuel J., D. D.....	Swissvale, Pa.....	1870
Fisher, W. H. Esq.....	2508 Auburn Ave., Mt. Auburn, Cincinnati, O.....	1867
Fitch, Albert Eaton.....		1897
Fitschen, J. F., Jr. ....	404 E. Buffalo St., Ithaca, N. Y. ....	1892
Fleming, Isaac.....	Fair Haven, N. Y.....	1906
Flint, Frederick W.....	Long Beach, Cal.....	1859
Florence, Ephraim W. ....	Philmont, N. Y. ....	1899
Force, Frank A.....	Montrose, N. Y.....	1897
Ford, James T.....	Arlington Heights, Ill.....	1894
Foster, Lorenzo R.....	903 Richmond Ave., Scranton, Pa.....	1897
Fowler, Mr. Isaac D.....	Cedar Rapids, Iowa.....	1872
Fox, Haughton K.....	La Harpe, Ill.....	1900
Fraser, Alexander Hugh .....	Kearney, Neb. ....	1890
Fraser, Alfred H.....	Getson's Point, N. S.....	1898
Fraser, Fenwick B. ....	Socorro, N. M.....	1890
Fraser, George Kenneth.....	Northville, N. Y.....	1885
Fraser, Simon Lazarus.....	Stavelly, Alberta, Canada.....	1901
Frederick, Augustus .....	Oberlin, Ohio .....	1873
Freeman, William Henry.....		1897
Frith, William Barnes.....	Reaville, N. J.....	1900
Frost, Cuthbert Charles.....	Lowville, N. Y.....	1900
Frothingham, Harold James.....	Delta, Col.....	1884
Funnel, John B.....	Mendon, N. Y.....	1898
Furman, William F.....	Wilton, N. H.....	1883
Gage, William B.....	3614 Fifth St., Des Moines, Ia.....	1900
Gally, Merritt.....	Brooklyn, N. Y.....	1866
Gardner, Corliss Barlow, D. D.....	Spencerport, N. Y.....	1862
Gates, Frederick Arthur.....	Ridgebury, N. Y.....	1902
Gay, Thomas Boyd.....	Utica, Ohio.....	1898
Gaylord, Martin Luther.....	Easthampton, Mass.....	1852
Geddes, Daniel Marshall.....	177 W. 3d St., Mansfield, Ohio.....	1901
Genung, Elmer S.....	Garrison, Iowa.....	1898
Gesner, Herbert M.....	Atlantic City, N. J.....	1895
Getman, Melancthon Joseph.....		1886
Gillam, Sylvanus M. ....	Cawnpore, India .....	1900
Gillette, Clark Bateman.....	Harvey, Ill.....	1873
Gillette, John Morris, Ph. D. ....	Valley City, N. D. ....	1895
Gilt, Henry F.....	Charlotte, N. Y.....	1892
Giragosian, Karekin M.....	53 Cedar St., W. Somerville, Mass.....	1896
Giroux, Louis Frederick.....	French American College, Springfield, Mass.....	1889
Glover, Joel Clark .....	Ashland, O. ....	1889

Gordon, John, D. D. ....	Howard Univ., Washington, D. C. ....	1871
Gordon, Seth Reed, D.D. ....	Oklmulgee, Indian Territory ....	1877
Goss, Chas. F., D. D. ....	Cincinnati, Ohio ....	1876
Graham, Wm. ....	Ryder, N. D. ....	1888
Graham, William E. ....	Oklahoma City, Oklahoma ....	1896
Grant, William M. ....	Circleville, N. Y. ....	1899
Gray, Lyman Calvin ....	Edina, Mo. ....	1875
Greeley, Frank N. ....	Perry St., Oakland, Calif. ....	1876
Green, Edward F. ....	Corvallis, Ore. ....	1899
Green, Rufus Smith, D. D. ....	Westfield, N. J. ....	1873
Greene, Albro Leander ....	Canoga, N. Y. ....	1864
Greene, Frederick Lincoln, Ph. B. ....	Westminster House, Buffalo, N. Y. ....	1902
Gregg, Elijah Jerome ....	Duewest, S. C., P. O. Box 64 ....	1902
Gregory, William Jones ....	Mansfield, Pa. ....	1893
Griffin, Philander ....	Otego, Otsego Co., N. Y. ....	1849
Griswold, Tracy B. ....	Albany, Ore. ....	1898
Groves, Leslie Richard, ....	Fort Bayard, N. M. ....	1889
Gunn, Henry George ....	.....	1897
Gutelius, Stanley Fisher ....	Corning, Ia. ....	1904
Haight, Samuel Carleton ....	937 East 168th St., New York City ....	1900
Hallock, Aaron Burtis ....	Sparrow's Point, Baltimore, Md. ....	1901
Hamilton, Gavin Lindsay ....	245 Alexander St., Rochester, N. Y. ....	1864
Hamilton, Gilbert Monro, ....	Washington Mills, N. Y. ....	1900
Hamlin, Charles W. Esq. ....	.....	1863
Hammond, Benjamin Franklin ....	Catasauqua, Pa. ....	1894
Haner, Friend David ....	Neola, Ia. ....	1890
Hanna, Lyman Edwin ....	Matthews, Ind. ....	1875
Hannay, Neilson Campbell ....	.....	1905
Hanning, Mr. James Thompson ....	Goddard, Kas. ....	1864
Hansen, Charles W. ....	Brown's Valley, Minn. ....	1900
Hanson, Henry G. ....	Harlem, Mont. ....	1906
Hardin, Edwin D. ....	Cuba, N. Y. ....	1898
Hardin, Martin D. ....	Charlotte, N. C. ....	1897
Harper, James P. ....	Pittsfield, N. H. ....	1897
Harvey, Henry Wesley ....	Paw Paw, Mich. ....	1873
Hastings, Richard Cleveland, ....	Ceylon, India. ....	1878
Haven, Sherman W. ....	Patchogue, L. I., N. Y. ....	1898
Hawley, Edwin Chester ....	Shuntetu, Chili Province, China. ....	1904
Haydn, Howell M. ....	1853 117th St., N. E., Cleveland, Ohio. ....	1899
Haynes, Edward Chalmers ....	Lebanon Centre, Me. ....	1881
Hazen, Hervey Crosby, ....	Tirumangalan, So. India. ....	1865
Heacock, Seth G., Esq. ....	Ilion, N. Y. ....	1883
Hebblethwaite, Robert C. ....	Rose, N. Y. ....	1905
Hedges, Thomas Joseph ....	Nampa, Ida. ....	1890
Helzer, Forest A. ....	Lineville, Ia. ....	1899
Hemenway, Charles Carroll, Ph. D. ....	Glasgow, Mo. ....	1879
Henderson, John Christie ....	.....	1882

Henderson, Johnson Angus.....	1838
Henderson, Ogden .....	1870
Henderson, Thaddeus C.....Southport, Ind.....	1896
Henry, Charles T.....Newfield, N. Y.....	1896
Henry, John, Jr. ....Bourneville, O.....	1897
Herr, Arthur Bell.....Hallstead, Pa.....	1895
Herrick, Charles Mynderse.....Dansville, N. Y.....	1894
Herrick, John Russell, D. D.....	1852
Hewitt, Almond Redfield.....Weedsport, N. Y.....	1866
Hibbard, Wm. Warner, M. D.....	1880
Hickok, Paul R.....Delaware, Ohio .....	1900
Hugley, Henry Post, D.D.....Castleton, Vt.....	1865
Hikaru, Kotaro .....	1906
Hildner, Ernest Gotthold.....745 Townsend Ave., Detroit, Mich.....	1901
Hill, Hiram.....	1861
Holsington, Henry Richard.....Port Kennedy, Pa.....	1863
Holmes, Richard Sill, D. D. ....Philadelphia, Pa. ....	1863
Holt, Wm. Sylvester, D. D.....782 Commercial St., Portland, Ore.....	1873
Holway, John W.....Freedom, Ohio.....	1900
Hood, G. W.....Lansing, Mich.....	1859
Hopkins, Stephen Grosvenor.....Newark, N. J.....	1863
Hopwood, Isalah Bardsley, D. D.....Newark, N. J.....	1861
Hosie, Franc McGregor.....	1891
Howell, Charles James.....Longmont, Col.....	1888
Howland, Murray Shipley.....Syracuse, N. Y.....	1900
Hoyt, Arthur Stephen, D. D.....Auburn, N. Y.....	1878
Hoyt, Charles Kimball, D. D. ....Bellevue, Neb. ....	1874
Hoyt, Frank E.....Unadilla, N. Y.....	1896
Hubbard, John Niles.....Tracy, Cal.....	1839
Hubbard, Ray S. ....Wilton, N. H.....	1903
Huber, Augustus Theodore .....	1896
Hudson, Thomas Boyd, D.D.....Skaneateles, N. Y.....	1859
Hughey, Albert Stinson.....Windom, St. Louis Co., Mo.....	1885
Hull, Erwin Colton.....Jasper, N. Y.....	1872
Hume, Willis P.....Meridian, N. Y.....	1901
Humeston, Edward J. ....Skaneateles, N. Y.....	1903
Humphreys, George Flavel.....Nineveh, N. Y.....	1894
Hunter, Joel DuBois .....	1906
Hutton, Alfred John, D. D.....Corning, N. Y.....	1871
Huyler, Edwin.....404 James St., Syracuse, N. Y.....	1901
Hyde, Smith Harris, D. D.....Carthage, Ill.....	1860
Ivey, Robert .....	1896
Jack, Hugh, D. D.....314 North St., Peoria, Ill.....	1893
Jacks, John Wilford, D. D.....Geneva, N. Y.....	1872
Jackson, Alexander, D. D., ....149 Marcy Ave., Cleveland .....	1876
Jackson, George E.....Marietta, Ohio .....	1896

Jacobs, Charles Dutton.....	217 McDougall Ave., Detroit, Mich.....	1885
Jamieson, Philip M.....	4914 St. Louis Ave., St. Louis, Mo.....	1885
Janes, George Marsh.....	Belmont, N. Y.....	1876
Janes, Legh Richmond.....	E. Onondaga, Syracuse, N. Y.....	1860
Jenanyan, Melkon.....	Konia, Iconium, Asia Minor.....	1898
Jenkins, Hermon D., D. D.....	Riverside, Ill.....	1867
Jenks, Edwin Hart, D. D.....	Omaha, Neb.....	1888
Jerome, Wm. Sparrow.....	Northville, Mich.....	1883
Jessup, Frederick Nevins .....	Tabriz, West Persia .....	1903
Jewell, George Cheever .....	R. F. D. Grinnell, Iowa .....	1874
Jewell, James Lilburn.....	South Salem, N. Y.....	1897
Jewell, Joel Spencer .....	Otego, N. Y. ....	1866
Johnson, Benjamin Herbert.....		1889
Johnson, Charles Carrington.....	Clarkson, N. Y.....	1869
Johnson, Edward Payson, D. D.....	2 First St., Albany, N. Y.....	1875
Johnson, George Edward.....	Sayre, Okla.....	1897
Johnson, Herrick, D. D. ....	The Plaza, cor. Clark and North Ave. Chicago....	0981
Johnson, John Lincoln .....		1887
Jones, Dewy, Jr. ....		1880
Jones, Edward Lloyd.....	Cayuga, N. Y.....	1896
Jones, Fenton Carlyle.....	Platte, S. D.....	1895
Jones, Hugh W. ....	Melrose, Mont.....	1896
Jones, John R. ....	Pittsburg, Pa. ....	1897
Jones, Joseph Addison.....	550 Madison Ave., Albany, N. Y.....	1903
Jones, Plato Tydvil .....	Easton, Pa.....	1888
Jones, Wm. David .....	Webster, N. Y.....	1885
Jorris, Walter B.....	Scipioville, N. Y.....	1898
Judd, Henry Pratt.....	Allanstand, N. C.....	1906
Judson, Albert Beardslee.....	Central City, Neb.....	1890
Kawazoe, Masue .....	12 the 1st St., Tamachi, Shiba, Tokyo, Japan.....	1905
Keeler, Seneca McNeill.....	Jewett, N. Y.....	1863
Keeler, Wendel Prime .....	Madison, N. J. ....	1900
Kelland, John.....	914 Humboldt Ave., Detroit, Mich.....	1864
Kelley, William Henry.....	Whatcheer, Iowa.....	1884
Kellogg, Augustus Clark.....	East Moriches, N. Y.....	1901
Kellogg, Hiram Huntington, Jr.....	Vernon Center, N. Y.....	1869
Kelly, J. B. ....	Saranac Lake, N. Y. ....	1903
Kennedy, John.....	Mt. Clemens, Mich.....	1896
Kent, Everts B.....	Enosburg, Vt.....	1869
Kerr, Thomas.....	Muncy, Pa.....	1895
Kersten, George Christopher .....	Greenwood, Mo.....	1901
Kessler, Raphael.....	Brandt, Pa.....	1859
Ketchum, Irving Washington.....	Weedsport, N. Y.....	1903
Ketchum, William Wallace .....	Forty Fort, Pa. ....	1897
Kilbourn, John Kenyon, D. D.....	317 Arch St., Philadelphia, Pa.....	1877
King, George Wales.....	5122 McPherson Ave., St. Louis, Mo.....	1901
King, Robert Alexander.....		1898



Kirkwood, Thomas Jermain.....	Watervliet, N. Y.....	1906
Kittredge, Charles F.....	Knoxboro, N. Y.....	1900
Kittredge, Wm. McNair .....	Bayfield, Wis. ....	1904
Knapp, Benjamin Babcock .....		1894
Kneeland, Martin, D., D. D.....	6 Falls Road, Winchester, Mass.....	1873
Knowles, Frank P.....	Iron Mountain, Mich.....	1898
Knox, Edwin M.....	Los Angeles, Calif.....	1877
Knox, George Wm., D. D.....	Pelham Manor, N. Y.....	1877
Knox, Herbert W. ....	Red Lake Falls, Minn. ....	1896
Knox, John Calvin.....	Luzerne, N. Y.....	1893
Knox, William John.....	Ithaca, N. Y.....	1857
Koons, Edwin Wade .....	Pyeng Yang, Korea.....	1903
Koons, S. Edwin.....	Bronson, Ia. ....	1879
Kough, Mr. John W. S.....	Box 758, Spokane, Wash.....	1863
Krug, Ferdinand Von.....	Kingston, Pa.....	1876
Kurahara, Korehiro S.,.....	Gifu, Japan.....	1889
Lacey, Leon Sherman.....	Enfield, N. Y.....	1901
Lamberton, Alexander B.....	Rochester, N. Y.....	1864
Lamont, John Murdoch.....	Dublin, N. H.....	1904
Lancaster, Ellsworth Gage, Prof. ....	Olivet College, Mich. ....	1889
Landis, John Latschaw.....	Cape May, N. J.....	1861
Lane, Ernest A.....		1896
Lane, Prof. Henry M.....	63 Van Reipen Ave., Jersey City, N. J.....	1843
Lang, Allan .....	Hubbard, O. ....	1897
Laurie, James A. ....	Hoquiam, Wash.....	1898
Lawrence, Egbert Charles, Ph. D....	Schenectady, N. Y.....	1878
Lawrence, Harry Albert.....	Carthage, N. Y.....	1897
Lee, Albert.....		1870
Leland, Henry D.....		1889
Lenhart, John Calvin.....		1884
Leonard, Ira Edward .....	Montecito, Calif.....	1893
Le Roy, Albert E.....	Adams Natal, S. Africa.....	1900
Lester, Charles Henry.....	Syston, Leicestershire, Eng.....	1883
Lester, Wm. Hand, D. D.....	Santiago, Chili.....	1882
Levengood, James Charles .....	Philadelphia, Pa. ....	1899
Leverett, Wm. Josiah.....	Hoihow, Hainan, China.....	1894
Lewis, John Rees.....	Deerfield, N. Y.....	1863
Linaberry, William L.,.....	Eastford, Conn.....	1899
Lindsay, Peter, D.D.,.....	66 Driving Park Ave., Rochester, N. Y.....	1881
Linhart, Samuel Black.....	Allegheny, Pa.....	1895
Livingston, Ewen Cameron.....		1880
Lobenstine, Edwin C.....	Pres. Board of Missions Hwei Yuen, China.....	1893
Lombard, Charles M.....	Spencer, Owen Co., Ind.....	1878
Long, John Castleton.....	East Aurora, N. Y.....	1870
Lonsdale, Wm. James.....		1904
Loomis, Henry.....	60 Main St., Yokohama, Japan.....	1869

Lord, Edward.....	Clifton Springs, N. Y.....	1846
Lord, Wm. W., D. D.....	Cooperstown, N. Y.....	1844
Lowden, John W.....	Pleasant Grove, N. J.....	1896
Lowry, George Henry.....	Perrysburg, Ohio.....	1897
Lucas, Wallace Bliss, D. D.....	Chattanooga, Tenn.....	1869
Luce, Charles Palmetter, Ph. D.....	Anderson, Ind.....	1883
Lusk, William.....	North Haven, Conn.....	1861
Luther, Charles Lawson.....	Union, N. Y.....	1893
Luther, George Wesley.....	Frederick, O. T.....	1886
Lyle, Albert Franklin.....	Newark, N. J.....	1868
Lyle, Hubert Samuel.....	Youngstown, N. Y.....	1904
Lyon, Daniel Brayton.....	Minneapolis, Minn.....	1851
Maar, Charles.....	Wallkill, N. Y.....	1892
MacCarthy, Charles Wesley.....	Ossian, N. Y.....	1880
MacConnell, J. Herbert.....	Hebron, Neb.....	1899
MacInnes, Kenneth John.....	Omenee, N. D.....	1902
MacKay, Murdoch Sutherland.....	Highfield, Queens Co., New Brunswick, Can.....	1894
MacKay Allan.....	Petaluma, Calif.....	1887
MacKenzie, Donald Arthur.....	Chehalis, Wash.....	1897
MacLean, Charles Charlie.....	Naples, N. Y.....	1904
MacMillan, Angus John.....	Lima, N. Y.....	1906
Macnab, James.....	Crawford, Neb.....	1895
MacNab, John.....	Schaghticoke, N. Y.....	1904
MacPhail, Malcolm Macleod.....	127 Moreland St., Boston, Mass.....	1904
MacPhee, S. D.....	Loch Katrine, N. S.....	1902
MacPhie, Duncan Angus.....	Boston, Mass.....	1893
MacPhie, John Peter, D. D.....	13 Trenton Terrace, Lynn, Mass.....	1887
MacQuarrie, Daniel Lachlan.....	128 Magnolia Ave., Riverside, Cal.....	1893
MacQueen, Malcolm Alexander.....	Orwell, P. E. I.....	1906
MacSporran, John Alexander.....	Lock Haven, Pa.....	1904
McAfee, Joseph Ernest.....	156 Fifth Ave., New York City.....	1893
McAfee, Samuel Lanty, D. D.....	Parkville, Mo.....	1871
McBride, George McCutchen.....	Instituto Ingles, Santiago, Chili.....	1901
McCallum, William Bailie.....	Hartsville, Pa.....	1897
McClain, Albert Murray.....	Castle Rock, Wash.....	1897
McClelland, George Lincoln.....	Westfield, N. Y.....	1889
McClement, Thomas B.....	Platte, S. D.....	1900
McClusky, Frederick Wm.....	Anna, Ill.....	1894
McCoy, Daniel Charles.....	Hinsdale, Ill.....	1869
McCulloch, Louis Phillip.....	Kinsman, O.....	1905
McGhee, Ebenezer B.....	Prattsburg, N. Y.....	1890
McGiffin, Nathaniel.....	Holdridge, Nebr.....	1898
McGillvray, Henry.....	Pittstown, N. J.....	1894
McGinley, Charles Calvin.....	Independence, Mo.....	1894
McGinley, John Newton.....	Kansas City, Mo.....	1894
McIntosh, Alexander Duncan.....	King's Head, Little Harbor, Nova Scotia.....	1888
McIntosh, Allan M.....	Larimore, N. D.....	1896

McIntosh, Donald M.	Park River, N. D.	1896
McKay, Arthur Albert	4 Baker Ave., Auburn, N. Y.	1903
McKay, George	902 Greenwood Ave., Toledo, Ohio	1893
McKenzie, Alex. Cameron, D. D.	Elmira, N. Y.	1886
McKenzie, Chas.	Johnstown, N. Y.	1899
McKenzie, Peter B.	Palmyra, N. Y.	1898
McKenzie, Wm. Patrick	1010 Mass. Ave., Boston, Mass.	1890
McKinlay, George Angus	La Grande, Ore.	1877
McLean, Robert	San Juan, Porto Rico	1877
McLearie, John	Rapid City, S. D.	1900
McLeod, Alexander B.		1882
McLeod, Daniel Archibald	Dows, Iowa	1902
McLeod, William Theophilus		1897
McManis, Charles Neriah	Minnewaukon, N. D.	1901
McMaster, Edward Ariel	Saratoga Springs, N. Y.	1889
McMaster, Frank Chamberlain	Pompey, N. Y.	1902
McMurray, John		1899
McNaughton, Alexander Kenneth	Marcellus, N. Y.	1891
McNulty, Charles Monterville	Kansas City, Mo.	1880
Macomber, William Wirt	Milwaukee, Wis.	1863
McQueen, Allan	Castile, N. Y.	1889
Magary, Alvin Edwin	Oswego, N. Y.	1905
Maier, Henry William	Schenectady, N. Y.	1893
Manchester, Herbert Alonzo	East Boston, Mass.	1890
Manley, Eliazur Newell	Camden, N. Y.	1859
Manwarren, Charles Henry	Windsor, N. Y.	1889
Many, Daniel James, Jr.	Manchester, N. H.	1886
Marsh, Augustus	Grand Rapids, Mich.	1860
Marsh, George Harlow	Kilbourn, Wis.	1891
Marsh, Theodore D., D. D.	245 Crescent Ave., Grand Rapids, Mich.	1864
Marston, Frank	Goodwater, Ala.	1899
Martin, Clement Graham, D. D.	Fostoria, O.	1888
Marvin, Dwight Edwards, D. D.	Flatbush, Brooklyn, N. Y.	1880
Mason, William H.	Hamilton, Ohio	1898
Mather, Oliver Thomas	Tacoma, Wash.	1893
Matheson, Duncan	Walhalla, N. D.	1898
Matsunaga, Fumio	Tokyo, Japan	1900
Matteson, Charles G.	E. Worcester, N. Y.	1881
Matthews, Luther Parker	Crete, Neb.	1852
Matthews, Wm. Cullen	Selma, Ala.	1890
Mattison, Chas. Henry	Fatehpur, U. P., India	1901
Mayo, Herman B.	Alva, Okla.	1896
Mead, John Calvin, D. D.	Bethesda Church, Philadelphia, Pa.	1886
Mellor, George S.	Mowrystown, O.	1896
Melvin, Thomas	Marion, N. Y.	1892
Mendenhall, Frederic Leonard	Shanghai, China	1906
Merrill, Rhuel Hampton	Charleston, W. Virginia	1897

Merwin, Milton Knapp.....	Nunda, N. Y.....	1897
Millard, Henry Charles.....	Ontario Centre, N. Y.....	1905
Miller, Edward Waite, D. D.....	Auburn, N. Y.....	1891
Miller, Jacob Gerrit, D. D.....	Cedar Falls, Iowa.....	1851
Miller, Joseph W.....	196 Bleecker St., New York City.....	1900
Miller, Kerby Sinclair.....	Polo, Ill.....	1896
Miller, Raphael Harwood.....	255 W. Utica St., Buffalo, N. Y.....	1904
Miller, Samuel.....	Sherburne, N. Y.....	1863
Millerd, Norman Alling.....	1075 Ridgeway Ave., Chicago, Ill.....	1863
Minami, Rempel.....	Meiji, Gakuin, Tokyo, Japan.....	1906
Miner, Edmund Bridges.....	Camp Point, Ill.....	1863
Minton, William Barr.....	Greenville, Ill.....	1873
Mitchell, Archie Albert.....	Broken Bow, Neb.....	1901
Mitchell, Arthur.....	.....	1898
Mitchell, Robert C.....	Litchfield, Minn.....	1900
Mitchell, Walter.....	Elsinore, Calif.....	1891
Mitchell, William Henry.....	Allendale, S. C.....	1897
Mitchell, William James.....	Brighton, Wash.....	1900
Mock, Stanley U.....	Oriskany, N. Y.....	1903
Momchiloff, Stephen.....	Stara Zagora, Bulgaria.....	1896
Moodie, Royal Corbin.....	W. Tisbury, Mass.....	1881
Moon, Solomon Horatio, D.D., Ph. D.....	Brandt, Pa.....	1866
Moore, Philip Nourse.....	Ballston Centre, N. Y.....	1893
More, Warren D.....	1116 Garden St., Santa Barbara, Calif.....	1893
Morey, Lewis Hall.....	San Antonio, Texas.....	1875
Morgan, Benjamin Jones, Ph. D.....	Fowlerville, N. Y.....	1897
Mori, Kanji.....	Yokohama, Japan.....	1905
Morris, Dubois S.....	Pres. Board of Missions, Hwei Yuen, China.....	1898
Morris, Edward Dafydd, D. D.....	Columbus, Ohio.....	1853
Morrison, Wm. Angus.....	Delhousee Mills, Ont. Canada.....	1900
Mott, Henry Elliott, D. D.....	Westminster Church, Elizabeth, N. J.....	1873
Murphy, John D.....	Table Rock, Neb.....	1898
Neel, John William.....	Arlington, Baltimore, Md.....	1906
Nelson, Henry Addison, D. D.....	Wooster, Ohio.....	1846
Nelson, John E.....	Payson, Utah.....	1898
Newberry, Edwin Dyer.....	Baltimore, Md.....	1855
Newell, John.....	Springfield, Ohio.....	1904
Nichols, Robert Hastings, Ph. D.....	109 S. Orange Ave., South Orange, N. J.....	1901
Nicol, James Houden.....	Tripoli, Syria.....	1904
Niles, John Sergeant.....	Trumansburg, N. Y.....	1899
Niles, William Henry.....	Sacket's Harbor, N. Y.....	1876
Noetling, George C.....	Greenfield, Ind.....	1890
North, Earl Roswell.....	Ashtabula, Ohio.....	1904
Norton, Robert.....	Lockport, N. Y.....	1857
Noyes, Wm. D.....	Canton, China.....	1903

Oastler, James.....	1081 Bushwick Ave., Brooklyn, N. Y.....	1901
Ordway, Smith.....	Pittsford, N. Y.....	1888
Ormsby, Martin Powell.....	Hamilton, Ill.....	1860
Osborne, John George.....	Joslyn, Ill.....	1864
Ostrander, Eugene VanValkenberg.....	Butte, Mont.....	1894
Ostrander, Leroy Farrington.....	Samokov, Bulgaria.....	1901
Ostrander, Luther Allen, D. D.....	Lyons, N. Y.....	1870
Owen, Hugh H.....	Bangor, Wis.....	1897
Pachejleff, Kosta J.....	Bourgas, Bulgaria.....	1897
Page, William Noble, D. D.....	Wequetonsing, Mich.....	1866
Palmer, David Henry, D. D.....	Penn Yan, N. Y.....	1863
Palmer, Frederick William, D. D.....	Auburn, N. Y.....	1888
Palmer, Marion Boyd.....	Prince Royal's College, Chieng Mai, Laos, Siam (via Burmah & Raheng).....	1906
Palmer, Samuel G.....	Union Springs, N. Y.....	1898
Parent, Samuel G.....	Mariaville, N. Y.....	1896
Parnelee, E. W.....	Boonville, N. Y.....	1904
Parnelee, Wilson Barlow, D. D.....	Westernville, N. Y.....	1858
Parsons, Eben Burt, D. D.....	Williamstown, Mass.....	1865
Pease, Randal.....	Waddington, N. Y.....	1876
Peck, George B., M. D.,.....	8 Lawrence Park, Roxbury, Boston, Mass..	1868
Peck, Henry Porter.....	Mt. Vernon, N. H.....	1881
Peeke, Harman, V. S.,.....	Saga, Japan.....	1893
Pennell, Alvin Ross.....	249 Walnut St., Holyoke, Mass.....	1894
Perine, Robert B.....	Binghamton, N. Y.....	1894
Perry, Barton Warren.....	Fort Barrancas, Fla.....	1889
Perry, Henry Thomas.....	Sivas, Turkey.....	1865
Pershing, Orlando B.....	Athens, Ohio.....	1900
Person, Hiram Grant.....	Seneca Falls, N. Y.....	1894
Persons, Silas Edwards.....	Cazenovia, N. Y.....	1885
Peterson, Anthony M.....	Mexico, N. Y.....	1898
Petrie, Edward Clarence.....	Sayre, Pa.....	1897
Petrie, Jeremiah.....	Sayre, Pa.....	1849
Phelps, George Olcott.....	Holland Patent, N. Y.....	1863
Phelps, Samuel Seymour.....	.....	1891
Phillips, James Kay.....	Menands, Albany, N. Y.....	1887
Phillips, Charles Herbert.....	Jamestown, N. D.....	1885
Pickard, Darwin Frank.....	Albion, N. Y.....	1901
Pike, Granville Ross.....	Eau Claire, Wis.....	1883
Pitkin, Frederick Augustus, M. D.....	.....	1906
Pollock, Robert Charles.....	.....	1900
Popoff, Marko Nikola.....	Ultiza Solum No. 18, Sofia, Bulgaria.....	1892
Porter, Charles Frederick.....	Corinth, N. Y.....	1887
Porter, Prof. Jermain Gildersleeve.....	Cincinnati, Ohio.....	1878
Post, Morgan Sheridan.....	Troy, N. Y.....	1902
Potter, Wm. Sattleee.....	Battle Creek, Mich.....	1878
Pratt, Alfred Field.....	Campbell, N. Y.....	1894

Pratt, George Thomson.....	Glendale, Ore.....	1905
Pratt, Samuel Wheeler, D. D.....	Campbell, N. Y.....	1863
Price, John Jay.....		1899
Purdy, Andrew J.....	Gowanda, N. Y.....	1901
Putnam, Bradford Van Vliet.....	Canisteo, N. Y.....	1882
Quick, Calvin Perin.....	Concord, Mich.....	1864
Ragbir, Charles Bliss.....	San Fernando, Trinidad.....	1887
Rankin, David McKibben, D.D.....	686 N. Park Ave., Chicago, Ill.....	1864
Ranslow, Eugene John.....	Swanton, Vt.....	1869
Raven, Alfred Nathan.....	Seattle, Wash.....	1887
Rawson, Edmund Grindall, Jr.....	Richfield Springs, N. Y.....	1895
Ray, Edward Chittenden, D. D.....	156 Fifth Ave., New York City.....	1874
Raymond, Geo. Lansing, L. H. D.....	Princeton, N. J.....	1865
Reed, Albert Chester.....	Manchester, Vt.....	1863
Reed, David Allen.....	736 State St., Springfield, Mass.....	1881
Reed, Edward Allen, D. D.....	155 Pine St., Holyoke, Mass.....	1871
Reed, Harry Lathrop.....	Auburn, N. Y.....	1897
Reed, Newton Luther.....	Rio Pedras, San Juan, Porto Rico.....	1883
Reed, Orville.....	Montclair, N. J.....	1884
Reed, Robert B.....	Syrian Protestant College, Beirut, Syria.....	1906
Reed, Wm., D. D.....	Verona, N. J.....	1874
Reichel, George Valentine, Ph. D.....	Rochester, N. Y.....	1886
Reid, Isalah.....	P. O. Drawer 1138, Des Moines, Iowa.....	1864
Rejebyan, Dikran H.....	Hadyin, Turkey.....	1896
Rhodes, Charles Elbert.....	507 Potomac Ave., Buffalo, N. Y.....	1894
Rice, George Heber.....	Pomona, Calif.....	1885
Rice, Hugh Brown.....	230 S. Spring St., Los Angeles, Cal.....	1873
Rice, William Augustus, D. D.....	190 Broad St., Newark, N. J.....	1878
Richardson, Charles Frederick.....	Azusa, Calif.....	1891
Richardson, Charles Spencer, D. D.....	Little Falls, N. Y.....	1871
Richardson, John McLaren.....	E. Genesee St., Presby. Church, Syracuse, N.Y.....	
Richmond, Louis O.....	Ironton, Ohio.....	1900
Rider, Ora Putnam.....	Parker, S. D.....	1894
Riggs, Alexander B., D. D. LL. D.....	Cincinnati, Ohio.....	1870
Riggs, Charles T.....	Constantinople, Turkey.....	1900
Riggs, Henry Harrison.....	Harpoot, Turkey.....	1902
Riggs, James Stevenson, D. D.....	Auburn, N. Y.....	1890
Riley, Charles Albert.....	Ogdensburg, N. Y. (R. F. D. 2).....	1902
Rixon, Howard Lincoln.....	Tully, N. Y.....	1898
Robbins, Francis LeBaron, D. D.....	Greenfield, Mass.....	1853
Roberts, David Lincoln.....	Whitesboro, N. Y.....	1897
Roberts, Robert L.....	Brooklyn, Pa.....	1900
Roberts, Stanley Burroughs, D. D.....	Bethlehem Ch., Minneapolis, Minn.....	1882
Robertson, James.....	Lamont, N. Y.....	1873
Robertson, Samuel Napier.....	Prince of Wales Coll., P. E. Island.....	1898

Robinson, Albert Barnes.....	156 Fifth Ave., New York, N. Y.....	1872
Robinson, Charles Edward, D. D....	Pelham Manor, N. Y.....	1861
Robinson, James Richards.....	Ithaca, N. Y.....	1885
Robinson, William D.....	E. Bloomfield, N. Y.....	1899
Robinson, William Moore.....	Salem, Ore.....	1859
Rodger, John Archibald .....	Moravia, N. Y. ....	1894
Rodgers, James Burton.....	Manila, P. I.....	1888
Roe, John P.....	.....	1862
Romig, Harry Gutelius.....	Chining Chow, Shantung, China.....	1901
Root, James Snow .....	Rochester, N. Y.....	1873
Root, Wright A.....	.....	1900
Roulston, William Alexander.....	Bellevue, Allegheny, Pa.....	1897
Ruf, Louis Frederick .....	Olean, N. Y. ....	1889
Russell, J. Elmer.....	Chittenango, N. Y.,.....	1899
Salls, Albert C.....	Gulford Center, N. Y.....	1896
Salmon, Edgar Pierson.....	Elmira, N. Y.....	1881
Salsbury, James H.....	Plattsburgh, Neb.....	1899
Samuelian, Hoochanes Krekor .....	New York City .....	1892
Sanborne, Henry Kendall.....	Station B. Oakland, Calif.....	1891
Sanders, Henry Peters.....	Taneytown, Md.....	1902
Sargent, Benjamin Farrington.....	North Berkeley, Cal.....	1876
Sargent, Cassius Jay.....	Owasco, N. Y.....	1901
Sasao, Kumetaro.....	Sendai, Japan .....	1895
Sawtelle, Wm. L .....	Fulton, N. Y. ....	1898
Sayre, Henry Bradley.....	South Amenia, N. Y.....	1890
Scarborough, John Calvin .....	Paterson, N. J.....	1900
Schell, William P. ....	Springville, N. Y. ....	1904
Schenck, Norman Craig.....	Burnsville, N. C.....	1906
Schlosser, Henry.....	Bloomfield, N. J.....	1891
Schuler, Harry C. ....	Resht, Persia .....	1898
Scofield, Albert Bennett .....	East Smithfield, Pa.....	1897
Scoon, Charles Kelsey.....	Geneva, N. Y.....	1881
Scott, Joseph Edwin.....	14 Grant Ave., San Francisco, Cal.....	1867
Scott, Robert Dilworth, Ph. D.....	167 Dearborn St., Chicago, Ill.....	1875
Scott, Thomas Smith, D. D.....	Marengo, Ill.....	1877
Scovel, Carl Wadsworth.....	Newark, N. Y.....	1894
Scovel, Dwight.....	Clinton, N. Y.....	1859
Searles, George J. ....	E. Pembroke, N. Y. ....	1900
Seeley, Frank H., D. D.....	Delhi, N. Y.....	1866
Selle, John H.....	Buffalo, Minn.....	1898
Service, William Alexander.....	Freeport, Ill.....	1883
Sewall Albert Cole, D.D.....	Second Street Pres. Church, Troy, N. Y....	1870
Sewall, Grenville Pierce.....	Aurora, N. Y.....	1870
Seward, Frederick Dwight.....	Gardena, R. F. D., Calif.....	1873
Sharp, Samuel F.....	.....	1898
Sharpe, John .....	Degrasse, N. Y.....	1906
Shattuck, Calvin Sprague.....	Memphis, Mich.....	1848

Shaw, Archibald Muirhead.....	Chatham, N. Y.....	1859
Shaw, Augustus Chesterman, D. D.....	Wellsborough, Pa.....	1864
Shaw, Charles T.....	Wolcott, N. Y.....	1900
Shaw, George Clayton, D. D.....	Oxford, N. C.....	1890
Sheffield, Devello Z.....	Tung Cho, China .....	1860
Sheldon, Stewart.....	1249 Polk St., Topeka, Kas.....	1864
Sherman, Thomas Edwin .....	Le Roy, Minn. ....	1890
Sherwin, Louis Blanchard .....	Florence, Wis. ....	1904
Shoop, Darius R.....		1867
Shultis, Frank Clarence.....	New Berlin, N. Y.....	1897
Simmons, Henry Martyn.....	Minneapolis, Minn.....	1868
Skinner, Andrew Carswell V., Ph. D....	Three Rivers, Mich.....	1894
Sloat, Emmet.....	Monticello, N. Y.....	1897
Slocum, George Mason, M. D.,.....	Utica, N. Y.....	1879
Smead, Edgar M.....	Montgomery, Pa.....	1898
Smith, Arnold .....	Anasco, Porto Rico.....	1906
Smith, Arthur Maxwell .....	Decatur, Mich. ....	1894
Smith, George Russell.....	Gilman, Ill.....	1874
Smith, John Gilmore, Ph. D.....	Mishawaka, Ind. ....	1891
Smith, Lowell Clinton .....	Waukesha, Wis .....	1887
Smith, Sextus Eddy.....	Wellsboro, Ind.....	1867
Smith, Wilton Merle, D. D.....	29 West 54th St., New York, N. Y.....	1881
Snaashall, Alfred .....		1868
Southworth, Edward .....		1866
Spalding George Brown, Jr.,.....	Saratoga Springs, N. Y.....	1900
Spann, Wm. H.....		1900
Spence, Edwin Alexander.....	Ann Arbor, Mich.....	1864
Spencer, Willard King, D.D.,.....	Ionia, Mich.....	1879
Spicer, William C.....	Lyons Falls, N. Y.....	1896
Spooner, Arthur Willis, D. D. ....	Cape May, N. J. ....	1884
Squires, Prof. Wm. Harder.....	Clinton, N. Y.....	1890
Stanley, George.....	Rushford, Minn.....	1902
Stearns, Raymond H. ....		1898
Steiner, Walter L.....	Millville, N. J.....	1903
Stevens, Charles S.....		1896
Stevenson, Halsey Bidwell .....	18 Lawton Ave., Auburn, N. Y. ....	1881
Stewart, George Black, D.D., LL. D.,...	Auburn, N. Y.....	1879
Stewart, John H.....	Shelburne, Nova Scotia .....	1896
Stewart, Harris Bates.....	Auburn, N. Y.....	1906
Stirling, Thomas Clews.....	Deerfield, N. J.....	1895
Stitt, John Wesley.....	Buffalo, N. Y.....	1890
Stone, Carlos Huntington, Ph. D.....	Cornwall-on-the-Hudson, N. Y.....	1888
Stone, John Timothy.....	Baltimore, Md.....	1894
Stone, Warren S. ....	Le Roy, N. Y.....	1903
Storer, Frederick Albion Spring.....	Syracuse, N. Y.....	1886
Stowitts, Cornelius Stanton, D. D. ....	Port Henry, N. Y. ....	1875
Street, Alfred Ernest.....	Holkow, Hainan, China.....	1888
Strong, Edward Kellogg.....	3392 21st St., San Francisco, Calif.....	1879



Stryker, Melancthon Woolsey, D. D.	Clinton, N. Y.	1876
Stuart, Aaron Carroll	Verona, N. Y.	1897
Stuart, Elmer J.	Oneida Castle, N. Y.	1906
Stubblefield, James S.	3920 E. 18th St., Kansas City, Mo.	1898
Sutherland, David Innes	76 Maybury Grand, Detroit, Mich.	1895
Sutherland, John Ross, D. D.	Burlington, Iowa	1874
Swan, Frank Salisbury, M. D.	Almond, N. Y.	1890
Swann, Walter M.	Jackson, Minn.	1901
Sweet, Louis Matthews	89 Howell St., Canandaigua, N. Y.	1895
Sweet, William Isaac	Everett, Mass.	1887
Swinnerton, George Brown	Oneida, N. Y.	1895
Tajima, Susumu	Tokyo, Japan	1904
Tamura, Naomi	Sugamo, Tokio, Japan	1885
Tatlock, William	614 W. Rittenhouse, Germantown, Pa.	1897
Taylor, James D.	Adams, Durban, Natal, S. Africa	1899
Taylor, William Cullen	Keeseville, N. Y.	1883
Teal, Arthur R.		1893
Thomas, Chandler Newell	Bristol, Vt.	1865
Thomson, Edwin Peck, D. D.	Springfield, Ohio	1882
Thomson, Herbert	Everett, Wash.	1897
Thorne, Chester Cook	Windham, N. Y.	1865
Thorpe, Wallace Walter	Main, N. Y.	1861
Tiffany, Ernest Livingston, M. D.	Syracuse, N. Y.	1895
Tinker, Joseph Emerson	Rock Stream, N. Y.	1860
Todd, George Loring, D.D.	39 Prado St., Havana, Cuba	1883
Toner, Arthur LeRoy	Three Rivers, Mich.	1897
Townsend, Charles, D. D.	Orange, N. J.	1883
Townsend, Richard Cameron	Carterville, Ill.	1885
Trippe, Morton Fitch	Salamanca, N. Y.	1875
Truair, John G.	414 Irving Ave., Syracuse, N. Y.	1900
Turner, Edward B.	Honolulu, Hawaii	1899
Turner, Theodore Baker	Corning, Ia.	1897
Twitchell, Erastus William	363 Market St., Lockport, N. Y.	1869
Tyler, Corydon Curtiss	Chestnut Hill, Philadelphia, Pa.	1895
Tyndall, Charles Herbert	Mt. Vernon, N. Y.	1885
Tyndall, Henry Myron	56 East 102nd St., New York City	1886
Umberger, James B., D. D.	Wyoming, Pa.	1882
Upton, Jonathan Sprague	Metropolis, Ill.	1880
Vail, Alfred Tennyson	29 Otis Place, Buffalo, N. Y.	1884
Van Auken, Edwin B.	Brooklyn, N. Y.	1860
Van Auken, Lansing, M. D.	Watervliet, N. Y.	1897
Vanderbilt, Wm. E.	Box 306, Mexico City, Mexico	1896
Van Deurs, George	915 S. St. Bernard St., Philadelphia, Pa.	1857
Van Doren, J. Canfield	Waterville, N. Y.	1899
Van Wagoner, Charles D.	Sauquoit, N. Y., R. F. D. 1	1900

Van Wie, Charles Henry .....	Dolgeville, N. Y.....	1877
Van Wie, Frank E.....	Sherman, N. Y.....	1899
Veach, Robert W. ....	253 Rosedale St., Rochester, N. Y.....	1900
Vicker, Hedley A. ....	Grangeville, Idaho .....	1893
Vincent, Christopher Snyder, M. D.....	Fort Pierre, S. D.....	1876
Von Tobel, Albert Francis.....	Athens, Pa.....	1895
Vosburgh, Arthur Reeves.....	901 Powers Block, Rochester, N. Y.....	1892
Waith, William, Ph. D.....	Lancaster, N. Y.....	1851
Waldo, Milton, D. D.....	Ridgewood Road, South Orange, N. J.....	1852
Walker, Charles Hardy.....	605 Fifth Ave., Lansingburgh, Troy, N. Y.....	1889
Walker, Hugh Kelso, D. D.....	Los Angeles, Cal.....	1884
Walker, James Linn Rhea .....	Gordon, W. End, Atlanta, Ga.....	1892
Wallace, Adrian Van Santvoord.....	Thompsonville, Conn.....	1881
Wallace, John Henry.....	.....	1900
Ward, Edward Joshua.....	Sliver Creek, N. Y.....	1905
Ward, Henry, D. D.....	512 Swan St., Buffalo, N. Y.....	1865
Warren, George William .....	Elmira, N. Y. ....	1890
Waterbury, Stephen Dwight.....	Knowlesville, N. Y.....	1892
Waters, Herbert E. ....	Tecumseh, Neb. ....	1903
Watkins, Frederick Hiram .....	Gilbertsville, N. Y. ....	1895
Watkins, Robert Roscoe.....	Campbell, N. Y.....	1883
Waugh, Arthur John .....	Monticello, N. Y. ....	1878
Waugh, Mr. Joseph L.....	Cohocton, N. Y.....	1873
Webb, Samuel Green, M. D. ....	Lakehurst, N. J. ....	1823
Webb, William Henry, D. D.....	West Springfield, Mass.....	1861
Webber, Lewis Russell .....	Tuscarora, N. Y. ....	1878
Weeks, Frank Gaylord.....	Wyoming, N. Y.....	1885
Welch, John Raven.....	960 Corbett St., Portland, Ore.....	1902
Welker, Harvey A.....	.....	1896
Wells, J. Van Kirk.....	Pike, N. H.....	1899
Werth, John Edabduel.....	Kirkwood, Mo.....	1863
Wessels, Peter Alonso .....	Amsterdam, N. Y. ....	1879
Westfall, Samuel Dewitt.....	Redwood Falls, Minn.....	1863
Weston, Frank M. ....	Ellicottville, N. Y. ....	1903
Wetmore, Prof. Edward Willard.....	Albany, N. Y.....	1870
Wetmore, William Walcott.....	Ann Arbor, Mich.....	1864
Wheeler, Charles Henry.....	Creston, Ill.....	1866
White, George Abner.....	Carvalla, Mont. ....	1890
White, Hiram Foster.....	Wellpinit, Wash.....	1879
White, James William.....	Sheboygan, Wis.....	1878
White, John B.....	Groveland, N. Y.....	1899
Whitehill, John Barnett .....	Brookville, Pa.....	1901
Whiteside, James.....	.....	1894
Whiting, Joseph L., D.D.....	Shuntefu, China, ....	1869
Whiting, William Henry, Esq.....	.....	1872
Whitley, John Frankline.....	Maryville, Tenn.....	1904
Whitman, John S.....	16 East 42nd St., New York City.....	1860

Whittlesey, Charles Mills.....	Providence, R. I.....	1863
Wightman, Percy B. ....	Loring Place, University Heights, N. Y. City.....	1896
Wightman, Robert S.....	24 Union Ave., Schenectady, N. Y.....	1900
Wilcox, Abbot Y.....	Dundee, N. Y.....	1896
Wiley, Edward Carroll.....	North Granville, N. Y.....	1889
Wilkes, James Shannon .....	R. F. D. 88, Wyalusing, Pa. ....	1894
Willard, Edward Payson.....	Cayuga, N. Y.....	1862
Williams, Edward Mansel .....	Argyle, Minn.....	1904
Williams, Frank Session, Esq.....	.....	1884
Williams, John E.....	Presbyterian Board, Nanking, China.....	1899
Williams, John Kilburn.....	Peacham, Vt.....	1866
Wilmer, William .....	Williamsport, Ind. ....	1864
Wilson, Charles R.....	Logan, Ohio .....	1900
Wilson, James William.....	Suffolk, Va.....	1895
Winterburg, Emil Lewis .....	.....	1902
Wolever, John Elias.....	Oxford, Ind.....	1902
Wolff, Charles H. H.....	.....	1870
Wood, Abel Sweet.....	Keuka Park, N. Y.....	1865
Wood, Benjamin Clark.....	Rochester, N. Y.....	1894
Wood, John D., M. D.....	.....	1897
Woodford, Burton Hadley.....	Presbyterian College, Durant, Ind.....	1895
Woodward, Clarence Elmer .....	Corry, Pa. ....	1901
Woodward, Roland.....	Rochester, N. Y.....	1900
Wortman, Elmer Clark .....	Pendleton, Ore.....	1899
Wouters, Alexander.....	200 Woodland Ave., Syracuse, N. Y.....	1897
Wright, Ernest J. ....	Roseville, Ohio .....	1898
Wright, James Augustus .....	Coles Ferry, Va.....	1883
Wright, Joseph Monroe, D. D.....	Brookville, Ind.....	1832
Wright, Ormond Worthington.....	Barnegat, N. J.....	1876
Yamamoto, Hideteru.....	Negishi, Yokohama, Japan.....	1903
Yergin, Vernon Noyes.....	Clyde, N. Y.....	1881
Young, Arthur Thomas .....	Ballston Spa, N. Y.....	1897
Young, J. Wallace.....	Albany, N. Y.....	1898
Young, Robert Clark .....	Lisbon, N. D. ....	1904
Zimmerman, H. S. ....	Whitney's Point, N. Y. ....	1903

## DIRECTORY OF LIVING ALUMNI BY CLASSES.

### CLASS OF 1843.

Day, Isaac C.  
Lane, Prof. Henry M.

### CLASS OF 1844.

Hubbard, John Niles.  
Lord, William W., D.D.

### CLASS OF 1845.

Dean, Arteman, D.D.

### CLASS OF 1846.

Lord, Edward.  
Nelson, Henry Addison, D.D.

### CLASS OF 1848.

Barr, David.  
Egleston, Russell Searle.

### CLASS OF 1849.

Griffin, Philander.  
Petrie, Jeremiah.

### CLASS OF 1851.

Bishop, Sereno E., D.D.  
Lyon, Daniel Brayton.  
Miller, Jacob Gerrit, D.D.  
Waith, William, Ph. D.

### CLASS OF 1852.

Condon, Prof. Thomas.  
Day, S. Mills.  
Gaylord, Martin Luther.  
Herrick, John Russell, D.D.  
Matthews, Luther Parker.  
Morris, Edward Dafydd, D.D.  
Waldo, Milton, D.D.

### CLASS OF 1853.

Bascom, John, D.D., LL. D.  
Ellinwood, Frank Fields, D.D.

### CLASS OF 1854.

Beach Charles F., D.D.  
Catlin, Benjamin Rush.  
Sheldon, Stewart,

### CLASS OF 1855.

Couch, Walter V.  
Newberry, Edwin Dyer.

### CLASS OF 1857.

Cooper, Alvin, M. D.  
Knox, William John.  
Norton, Robert.  
Van Deurs, George.

### CLASS OF 1858.

Parmelee, Wilson Barlow, D.D.  
Robbins, Francis LeBaron, D.D.

### CLASS OF 1859.

Atherton, Isaac Warren.  
Bacon, William N.  
Benton, Alphonso Loomis, D.D.  
Clark, Walter H.  
Flint, Frederick W.  
Hood, G. W.  
Hudson, Thomas Boyd, D.D.  
Kessler, Raphael.  
Manley, Elizur Newell.  
Robinson, William Moore.  
Scovel, Dwight.  
Shaw, Archibald Muirhead.

### CLASS OF 1860.

Beard, Augustus Field, D.D.  
Hyde, Smith Harris, D.D.  
Janes, Leigh Richmond.  
Johnson, Herrick, D.D.  
MacCarthy, Charles Wesley.  
Marsh, Augustus.  
Ormsby, Martin Powell.  
Tinker, Joseph Emerson.  
Van Auken, Edwin B.  
Whitman, John S.

### CLASS OF 1861

Adamson, William S.  
Allen, Horace H.  
Apthorp, Rufus.  
Deane, James.  
Hill, Hiram.

Hopwood, Isaiah Bardaley, D.D.  
Landis, John Lashaw.  
Lusk, William.  
Robinson, Charles Edward, D.D.  
Thorpe, Wallace Walter.  
Webb, William Henry, D.D.

CLASS OF 1862.

Beaumont, James B.  
Gardner, Corliss Barlow, D.D.  
Millard, Norman Aling.  
Miner, Edmund Bridges.  
Roe, John P.  
Willard, Edward Rayson.

CLASS OF 1863.

Bingham, John S.  
Conant, Charles A.  
Curtis, William C.  
Hamlin, Charles W., Esq.  
Holsington, Henry Richard.  
Keeler, Seneca McNeill.  
Kough, Mr. John W. S.  
Lewis, John Rees.  
Macomber, William Wirt.  
Miller, Samuel.  
Palmer, David Henry, D.D.  
Phelps, George Olcott.  
Pratt, Samuel Wheeler, D.D.  
Reed, Albert Chester.  
Werth, John Edabduel.  
Westfall, Samuel DeWitt.

CLASS OF 1864.

Beebe, Clarence H.  
Beecher, Willis J., D.D.  
Benham, James V.  
Day, Phœmon Rockwell.  
Dickinson, Edward.  
Greene, Albro Leander.  
Hamilton, Gavin Lindsay.  
Hanning, Mr. James Thompson.  
Kelland, John.  
Lamberton, Alexander B.  
Marsh, Theodore D., D.D.  
Osborne, John George.  
Quick, Calvin Perin.  
Rankin, David McKibben, D.D.  
Reid, Isaiah.  
Shaw, Augustus Chesterman, D.D.  
Spence, Edwin Alexander.

Wetmore, William Walcott.  
Willmer, William.

CLASS OF 1865.

Biggar, David Irving.  
Campbell, Thomas.  
Davies, Thomas E.  
Hazen, Hervey Crosby.  
Higley, Henry Post, D.D.  
Parsons, Eben Burt, D.D.  
Perry, Henry Thomas.  
Raymond, George Lansing, L. H. D.  
Thomas, Chandler Newell.  
Thorne, Chester Cook.  
Ward, Henry, D.D.  
Wood, Abel Sweet.

CLASS OF 1866.

Alden, Gustavus R., D.D.  
Chatterton, German Hammond.  
Gally, Merritt.  
Hewitt, Almon Redfield.  
Jewell, Joel Spencer.  
Moon, Solomon Horatio, D.D.  
Page, William Noble, D.D.  
Seeley, Frank H.  
Southworth, Edward.  
Wheeler, Charles Henry.  
Williams, John Kilburn.

CLASS OF 1867.

Barnum, Henry Samuel.  
Bayless, George.  
Craig, James McKnight.  
Fisher, W. H., Esq.  
Jenkins, Hermon D., D.D.  
Scott, Joseph Edwin.  
Shoop, Darius R.  
Smith, Sextus Eddy.

CLASS OF 1868.

Bates, William H., D.D.  
Beadle, Daniel Webster.  
Bigelow, Dana W.  
Cornell, Howard.  
DeWitt, Brainerd Taylor.  
Holmes, Richard Sill, D.D.  
Hopkins, Stephen Grosvenor.  
Lyle, Albert Franklin.  
Peck, George B., M. D.  
Simmons, Henry Martyn,

Snashall, Alfred.  
Whittlesey, Charles Mills.

## CLASS OF 1869.

Boyd, Charles, LL. D.  
Johnson, Charles Carrington.  
Kellogg, Hiram Huntington, Jr.  
Kent, Evarts B.  
Loomis, Henry.  
Lucas, Wallace Bliss, D.D.  
McCoy, Daniel Charles.  
Ranslow, Eugene John.  
Sheffield, Devello Z.  
Twichell, Erastus William.  
Whiting, Joseph L.

## CLASS OF 1870.

Bradford, Amory H., D.D.  
Breed, David Riddle, D.D.  
Butler, James G.  
Colt, Charles P., D.D.  
Dean, Herman B.  
Dodd, Henry M.  
Fisher, Samuel J., D.D.  
Henderson, Odgen.  
Lee, Albert.  
Long, John Castleton.  
Ostrander, Luther Allen, D.D.  
Riggs, Alexander B., D.D., LL. D.  
Sewall, Albert Cole, D.D.  
Sewall, Granville Pierce.  
Wetmore, Prof. Edward Willard.  
Wolff, Charles H. H.

## CLASS OF 1871.

Arney, William James.  
Dibble, Cassius H.  
Gordon, John, D.D.  
Hutton, Alfred John, D.D.  
McAfee, Samuel Lanty, D.D.  
Reed, Edward Allen, D.D.  
Richardson, Charles Spencer, D.D.

## CLASS OF 1873.

Beecher, John E.  
Clark, James H.  
Duncan, William D.  
Dunning, Harlan Page.  
Fowler, Mr. Isaac D.  
Hull, Erwin Colton.  
Jacks, John Wilford, D.D.

Robinson, Albert Barnes.  
Whiting, William Henry, Esq.

## CLASS OF 1873.

Church, Leonard Wilson.  
Conde, Samuel L.  
Finks, Delos E.  
Gillette, Clark Bateman.  
Green, Rufus Smith, D.D.  
Holt, William Sylvester, D.D.  
Kneeland, Martin D., D.D.  
Minton, William Barr.  
Rice, Hugh Brown.  
Rice, William Augustus.  
Robertson, James.  
Root, James Snow.  
Seward, Frederick Dwight.  
Waugh, Mr. Joseph L.

## CLASS OF 1874.

Anderson, Charles.  
Bachman, Robert L., D.D.  
Campbell, William McKay, Ph. D.  
Curtis, Henry M., D.D.  
DeCamp, Allen Ford.  
Edwards, Maurice D., D.D.  
Hoyt, Charles Kimball, D.D.  
Jewell, George Cheever.  
Ray, Edward Chittenden, D.D.  
Reed, William, D.D.  
Smith, George Russell.  
Sutherland, John Ross, D.D.

## CLASS OF 1875.

Bird, George Robert.  
Cutler, Prof. Robert E.  
Gray, Lyman Calvin.  
Hanna, Lyman Edwin.  
Johnson, Edward Payson, D.D.  
Morey, Lewis Hall.  
Scott, Robert Dilworth, Ph. D.  
Stowitta, Cornelius Stanton, D.D.  
Trippe, Morton Fitch.

## CLASS OF 1876.

Anderson, James.  
Brandt, Prof. Hermann C. G., Ph. D.  
Fisher, Elias B.  
Fisher, French William.  
Goss, Charles F., D.D.  
Greeley, Frank N.

Jackson, Alexander, D.D.  
 Janes, George Marsh.  
 Krug, Ferdinand Von.  
 Niles, William Henry.  
 Pease, Randal.  
 Sargent, Benjamin Farington.  
 Stryker, Melancthon Woolsey, D.D.  
 Vincent, Christopher Snyder, M. D.  
 Wright, Ormond Worthington.

CLASS OF 1877.

Adams, John Quincy.  
 Bartholomew, Chas. M.  
 Chase, John M.  
 Chester, Carlos Tracy.  
 Dillon, Edward.  
 Gordon, Seth Reed.  
 Kilbourn, John Kenyon, D.D.  
 Knox, Edward Marvin.  
 Knox, George William, LL. D.  
 McKinley, George Angus.  
 McLean, Robert.  
 Scott, Thomas Smith, D.D.  
 Van Wie, Charles Henry.

CLASS OF 1878.

Frederick, Augustus.  
 Harvey, Henry Wesley.  
 Hastings, Richard Cleveland.  
 Hoyt, Arthur Stephen, D.D.  
 Lawrence, Egbert Charles, Ph. D.  
 Lombard, Charles M.  
 Mott, Henry Elliott, D.D.  
 Porter, Prof. Jermain Gildersleeve.  
 Potter, Wm. Sattellee.  
 Waugh, Arthur John.  
 Webber, Lewis Russell.  
 White, James William.

CLASS OF 1879.

Allbright, William H., D.D.  
 Burnley, Charles T.  
 Cobb, Ebenezer B., D.D.  
 Compton, Orville.  
 Hemenway, Charles Carroll, Ph. D.  
 Koons, S. Edwin.  
 Sloum, George Mason.  
 Spencer, Willard King, D.D.  
 Stewart, George Black, D.D.  
 Strong, Edward Kellogg.  
 Wessels, Peter Alonzo.  
 White, Hiram Foster.

CLASS OF 1880.

Allen, Albert W., Jr.  
 Campbell, Frederick.  
 Campbell, Graham Cox.  
 Coffran, Frank H.  
 Fairlee, George.  
 Hibbard, William Warner, M. D.  
 Jones, Dewey, Jr.  
 Livingston, Ewen Cameron.  
 McNulty, Charles Monterville.  
 Marvin, Dwight Edwards.  
 Riggs, James Stevenson, D.D.  
 Upton Jonathan Sprague.

CLASS OF 1881.

Billman, Howard L.  
 Blose, David Albert.  
 Chadsey, Horace Thomas.  
 Coyle, Robert F., D.D.  
 Haynes, Edward Chalmers.  
 Lindsay, Peter, D.D.  
 Matteson, Charles G.  
 Moodie, Royal Corbin.  
 Peck, Henry Porter.  
 Reed, David Allen.  
 Salmon, Edgar Pierson.  
 Scoon, Charles Kelsey.  
 Smith, Wilton Merle, D.D.  
 Stevenson, Halsey Bidwell.  
 Wallace, Adrian Van Santvoord.  
 Yergin, Vernon Noyes.

CLASS OF 1882.

Blue, John Gilbert.  
 Cadwell, Newton W., D.D.  
 Cameron, John H.  
 Carnahan, Robert A.  
 Carter, William S.  
 Carver, Andrew S.  
 Chester, Prof. Porter Lee.  
 Dickinson, Edwin H., D.D.  
 Dodge, William E.  
 Dunning, Giles Henry.  
 Henderson, John Cristie.  
 Lester, William Hand, D.D.  
 McLeod, Alexander B.  
 Putnam, Bradford Van Vliet.  
 Roberts, Stanley Burroughs, D.D.  
 Thomson, Edwin Peck.  
 Umberger, James B.

Watkins, Robert Roscoe.  
Wright, Joseph Monroe, D.D.

#### CLASS OF 1883.

Beaver, Joseph P.  
Becker, Jacob F.  
Cellars, Willson Fleming.  
Childs, F. E.  
Dalton, Martin Luther.  
Day, Theodore Stephen.  
Faber, William Frederick.  
Furman, William F.  
Heacock, Seth G., Esq.  
Jerome, William Sparrow.  
Lester, Charles Henry.  
Luce, Charles Palmeter, Ph. D.  
Pike, Granville Ross.  
Reed, Newton Luther.  
Service, William Alexander.  
Stone, Carlos Huntington.  
Taylor, William Cullen.  
Townsend, Charles.  
Webb, Samuel Green, M. D.  
Wright, James Augustus.

#### CLASS OF 1884.

Cameron, Duncan.  
Crawford, Albert R.  
Frothingham, Harold James.  
Kelley, William Henry.  
Lenhart, John Calvin.  
Reed, Orville.  
Spooner, Arthur Willis, D.D.  
Vail, Alfred Tennyson.  
Walker, Hugh Kelso, D.D.  
Williams, Frank Session, Esq.

#### CLASS OF 1885.

Branch, Rollo P.  
Clarke, L. Mason, D.D.  
Hughey, Albert Stinson.  
Jacobs, Charles Dutton.  
Jamieson, Philip M.  
Jones, William David.  
Persons, Silas Edwards.  
Phillips, Charles Herbert.  
Rice, George Heber.  
Robinson, James Richards.  
Tamura, Naomi.  
Townsend, Richard Cameron.  
Tyndall, Charles Herbert.  
Weeks, Frank Gaylord.

#### CLASS OF 1886.

Abeel, Albert Jay, M. D.  
Abrams, Henry Holden.  
Brass, William C.  
Breaks, James R.  
Cameron, Angus H.  
Carrier, Wilbur O., D.D.  
Davis, Geo. Wm., Ph. D., D.D.  
Dexter, William H.  
Fraser, George Kenneth.  
Getman, Melancthon Joseph.  
Luther, George Wesley.  
McKensie, Alexander Cameron, D.D.  
Many, Daniel James, Jr.  
Mead, John Calvin, D.D.  
Reichel, George Valentine, Ph. D.  
Storer, Frederick Albion Spring.  
Tyndall, Henry Myron.

#### CLASS OF 1887.

Bacon, Albert S.  
Badger, Lucius F.  
Boone, Harmon H., Ph. D.  
Burns, William C.  
Byington, Edwin H.  
Carter, George C.  
Esselstyn, Lewis F.  
Johnson, John Lincoln.  
Mackay, Allan.  
MacPhie, John Peter, D.D.  
Phillips, James Kay.  
Porter, Charles Frederick.  
Ragbir, Charles Bilas.  
Raven, Alfred Nathan.  
Smith, Lowell Clinton.  
Sweet, William Isaac.  
Van Auker, Lansing, M. D.

#### CLASS OF 1888.

Barakat, Muhana Elsa.  
Cameron, Alexander G.  
Dunlap, John.  
Graham, William.  
Henderson, Johnson Angus.  
Howell, Charles James.  
Jenks, Edwin Hart.  
Jones, Plato Tydvil.  
McIntosh, Alexander Duncan.



Martin, Clement Graham, D.D.  
Ordway, Smith.  
Palmer, Frederick William, D.D.  
Rodgers, James Burton.  
Street, Alfred Ernest.  
Todd, George Loring.

CLASS OF 1889.

Beshgetour, S. Horace, Ph. D.  
Blair, George Alexander.  
Brigden, Arthur Eugene.  
Brown, David S.  
Burgess, Edwin H.  
Eells, James.  
Giroux, Louis Frederick.  
Glover, Joel Clark.  
Groves, Leslie Richard.  
Johnson, Benjamin Herbert.  
Kurahara, Korehiro S.  
Lancaster, Ellsworth Gage, Prof.  
Leland, Henry D.  
McClelland, George Lincoln.  
McMaster, Edward Ariel.  
McQueen, Allan.  
Manwarren, Charles Henry.  
Niles, John Sergeant.  
Perry, Barton Warren.  
Ruf, Louis Frederick.  
Walker, Charles Hardy.  
Wiley, Edward Carroll.

CLASS OF 1890.

Cook, Seth.  
Fenn, Courtenay H.  
Fraser, Alexander Hugh.  
Fraser, Fenwick B.  
Haner, Friend David.  
Hedges, Thomas Joseph.  
Judson, Albert Beardslee.  
McGhee, Ebenezer B.  
McKenzie, William Patrick.  
Manchester, Herbert Alonso.  
Matthews, William Cullen.  
Sayre, Henry Bradley.  
Shaw, George Clayton.  
Sherman, Thomas Edwin.  
Squires, Prof. Wm. Harder.  
Stitt, John Wesley.  
Swan, Frank Salisbury, M. D.  
Warren, George William.  
White, George Abner.

CLASS OF 1891.

Atwell, Charles D.  
Bancroft, Frank E.  
Chapman, William Henry.  
Cole, Wesley W.  
Crowe, James.  
Edwards, Charles.  
Emery, Samuel F.  
Fancher, Henry R.  
Hosie, Franc McGregor.  
McNaughton, Alexander Kenneth.  
Marsh, George Harlow.  
Miller, Edward Waite, D.D.  
Mitchell, Walter.  
Phelps, Samuel Seymour.  
Richardson, Charles Frederick.  
Sanborne, Henry Kendall.  
Schlosser, Henry.  
Smith, John Gilmour.

CLASS OF 1892.

Ball, John C.  
Beshgetoor, Vahan Kewin.  
Carlton, Frank B.  
Carson, Charles C.  
Chrestensen, David Hanson.  
Fitschen, J. F., Jr.  
Glitt, Henry F.  
Maar, Charles.  
Melvin, Thomas.  
Popoff, Marko Nikola.  
Samuelhan, Hoohanes Krekor.  
Vosburgh, Arthur Reeves.  
Walker, James Linn Rhea.  
Waterbury, Stephen Dwight.

CLASS OF 1893.

Cambourn, Stephen A., M. D.  
Carlson, Thomas A.  
Crockett, William Day.  
Danforth, George F.  
Dean, Henry Glen.  
Douglass, James M.  
Evans, Emory Leroy.  
Gregory, William Jones.  
Jack, Hugh.  
Knox, John Calvin.  
Leonard, Ira Edward.  
Luther, Charles Lawson.  
McAfee, Joseph Ernest.  
McKay, George.  
MacPhie, Duncan Angus.

MacQuarrie, Daniel Lachlan.  
 Maier, Henry William.  
 Mather, Oliver Thomas.  
 Moore, Philip Nourse,  
 More, Warren D.  
 Peeke, Harman V. S.

## CLASS OF 1894.

Badgley, Jay Tryon.  
 Bisbee, Frank H.  
 Clements, Robert.  
 Dilley, Samuel Valentine.  
 Dodge, Charles M.  
 Feltus, George H.  
 Ford James T.  
 Hammond, Benjamin Franklin.  
 Herrick, Charles Mynderse.  
 Humphreys, George Flavel.  
 Knapp, Benjamin Babcock.  
 Leverett, William Josiah.  
 McClusky, Frederick William.  
 McGilvray, Henry.  
 McGinley, Charles Calvin.  
 McGinley, John Newton.  
 MacKay, Murdoch Sutherland.  
 Ostrander, Eugene VanValkenberg.  
 Pennell, Alvin Ross.  
 Perine Robert B.  
 Person, Hiram Grant.  
 Pratt, Alfred Field.  
 Rhodes, Charles Elbert.  
 Rider, Ora Putnam.  
 Rodger, John Archibald.  
 Scovel, Carl Wadsworth.  
 Skinner, Andrew Carswell V.  
 Smith, Arthur Maxwell.  
 Stone, John Timothy.  
 Whiteside, James.  
 Wilkes, James Shannon.  
 Wood, Benjamin Clark.

## CLASS OF 1895.

Brown, Andrew.  
 Brown, Bailie, M. D.  
 Bryant, Robert C.  
 Dingwell, James D.  
 Gesner, Herbert M.  
 Gillette, John Morris, Ph. D.  
 Herr, Arthur Bell.  
 Jones, Fenton Carlyle.

Kerr, Thomas.  
 Linhart, Samuel Black.  
 MacNab, James.  
 Rawson, Edmund Grindall, Jr.  
 Sasao, Kumetaro.  
 Stirling, Thomas Clews.  
 Sutherland, David Innes.  
 Sweet, Louis Matthews.  
 Swinnerton, George Brown.  
 Tiffany, Ernest Livingston, M. D.  
 Tyler, Corydon Curtiss.  
 Von Tobel, Albert Francis.  
 Watkins, Frederick Hiram.  
 Wilson, James William.  
 Woodford, Burton Hadley.

## CLASS OF 1896.

Beach, Horatio S.  
 Booth, Fisher Howe.  
 Brainard, J. Wilson.  
 Brockway, Thomas C.  
 Brokaw, Harvey.  
 Campbell, Charles A.  
 Carruthers, Francis.  
 Caughey, J. Lyon.  
 Colclough, Benjamin Davis.  
 Cowles, Alton H.  
 Diven, Robert J.  
 Ellinwood, Henry F.  
 Emery, Allan F.  
 Fenton, Thomas A.  
 Ferguson, Joseph B.  
 Giragosian, Karekin M.  
 Graham, William E.  
 Henderson, Thaddeus C.  
 Henry, Charles T.  
 Hoyt, Frank E.  
 Huber, Augustus Theodore.  
 Ivey, Robert.  
 Jackson, George E.  
 Jones, Edward Lloyd.  
 Jones, Hugh W.  
 Kennedy, John.  
 Knox, Herbert W.  
 Lane, Ernest A.  
 Lowden, John W.  
 McIntosh, Allan M.  
 McIntosh, Donald M.  
 Mayo, Herman B.  
 Mellor, George S.  
 Miller, Kerby Sinclair.  
 Momchiloff, Stephen.  
 Parent, Samuel G.

Rejebyan, Dikran H.  
Salls, Albert C.  
Spicer, William C.  
Stevens, Charles S.  
Stewart, John H.  
Vanderbilt, William E.  
Welker, Harvey A.  
Wightman, Percy B.  
Wilcox, Abbot Y.

CLASS OF 1897.

Alexander, John Harvey.  
Bagranoff, Tsvetko.  
Balch, Charles Arvin.  
Black, James Havelock.  
Black John Alexander.  
Blackford, Benjamin Brice.  
Burchfield, James Richard.  
Cardle, Archibald.  
Carlisle, Theodore Melville.  
Drake, Edward Alexander.  
Dudley, Carl Herman.  
Elliott, Carl Hodge.  
Essick, Edwin Platt.  
Ferris, Walter Rockwood.  
Finlayson, Roderick Alexander.  
Fisher Herbert Herschel.  
Fitch, Albert Eaton.  
Force Frank A.  
Foster, Lorenzo R.  
Freeman, William Henry.  
Gunn, Henry George.  
Hardin, Martin D.  
Harper, James P.  
Henry, John, Jr.  
Jewell, James Lilburn.  
Johnson, George Edward.  
Jones, John R.  
Ketchum, William Wallace.  
Lang, Allan.  
Lawrence, Harry Albert.  
Lowry, George Henry.  
McCallum, William Balhe.  
McClain Albert Murray.  
MacKensie, Donald Arthur.  
McLeod, William Theophilus.  
Merrill, Rhuel Hampton.  
Merwin, Milton Knapp.  
Mitchell, William Henry.  
Morgan, Benjamin Jones, Ph. D.  
Owen, Hugh H.  
Pachejleff, Kosta J.

Petrie, Edward Clarence.  
Reed, Harry Lathrop.  
Roberts, David Lincoln.  
Roulston, William Alexander.  
Scofield, Albert Bennett.  
Schultis, Frank Clarence.  
Sloat, Emmet.  
Stuart, Aaron Carroll.  
Tatlock, William.  
Thomson, Herbert.  
Toner, Arthur, LeRoy.  
Turner, Theodore Baker.  
Wood, John D., M. D.  
Wouters, Alexander.  
Young, Arthur Thomas.

CLASS OF 1898.

Bamford, John.  
Barstow, Henry H.  
Bates, H. Roswell.  
Beaton, Laughlin.  
Becker, Nicholas S.  
Burgess, Herbert R.  
Chambers, William W.  
Clafin, Edward S.  
Clair, Horace G.  
Clark, George.  
Clements, Harvey.  
Conkle, David Irwin.  
Cowan, David C.  
Fraser, Alfred H.  
Funnell, John B.  
Gay, Thomas Boyd.  
Genung, Elmer S.  
Griswold, Tracy B.  
Hardin, Edwin D.  
Haven, Sherman W.  
Jenanyan, Melkon.  
Jorris, Walter B.  
King, Robert Alexander.  
Knowles, Frank P.  
Laurie, James A.  
Lobenstine, Edwin C.  
McGiffin, Nathaniel.  
McKensie, Peter B.  
Mason William H.  
Mathewson, Duncan.  
Mitchell, Arthur.  
Morris, Dubois S.  
Murphy, John D.  
Nelson, John E.  
Palmer, Samuel G.

Peterson, Anthony M.  
 Rixon, Howard Lincoln.  
 Robertson, Samuel Napier.  
 Sawtelle, William L.  
 Schuler, Harry C.  
 Sellie, John H.  
 Sharp, Samuel F.  
 Smead, Edgar M.  
 Stearns, Raymond H.  
 Stubblefield, John S.  
 Teal, Arthur R.  
 Vicker, Hedley A.  
 Wright, Ernest J.  
 Young, J. Wallace.

## CLASS OF 1899.

Anderson, Clarence O.  
 Bacon, Hiram D.  
 Beckes, Oscar E.  
 Buchanan, Jackson K.  
 Clark, Edgar D.  
 Clark, James G.  
 Coleman, Christopher B.  
 Countermine, James Landon, D.D.  
 Craver, D. Howard.  
 Crist, Roland E.  
 Fields, Joseph C.  
 Florence, Ephriam W.  
 Grant, William M.  
 Green, Edward F.  
 Haydn, Howell M.  
 Helzer, Forest A.  
 Levensgood, James Charles.  
 Linaberry, Wm. L.  
 MacConnell, J. Herbert.  
 McKenzie, Charles.  
 McMurray, John.  
 Marston, Frank.  
 Price, John Jay.  
 Robinson, William D.  
 Russell, J. Elmer.  
 Salsbury, James H.  
 Taylor, James D.  
 Turner, Edward B.  
 Van Doren, J. Canfield.  
 Van Wie, Frank E.  
 Wells, J. Van Kirk.  
 White, John B.  
 Williams, John E.  
 Wortman, Elmer Clark.

## CLASS OF 1900.

Archbald, Thomas F.  
 Arpee, Levon Tchorigian.  
 Bennett, Manning B.  
 Colclough, Joseph H.  
 Cowan, Frank B.  
 Cowan, John H.  
 Crist, Edward G. W.  
 Ehman, A. Roy.  
 Engler, George L.  
 Finlayson, Donald.  
 Fox, Haughton K.  
 Frith, William Barnes.  
 Frost, Cuthbert Charles.  
 Gage, William B.  
 Gillam, Sylvanus M.  
 Haight, Samuel Cariten.  
 Hamilton, Gilbert Monro.  
 Hansen, Charles W.  
 Hickok, Paul R.  
 Holway, John W.  
 Howland Murray Shipley.  
 Keeler, Wendel Prime.  
 Kittredge, Charles F.  
 LeRoy, Albert E.  
 McClement, Thomas B.  
 McLearie, John.  
 Matsunaga, Fumio.  
 Miller, Joseph W.  
 Mitchell, Robert C.  
 Mitchell, William James.  
 Morrison, William Angus.  
 Noetling, George C.  
 Pershing, Orlando B.  
 Pollock, Robert Charles.  
 Richmond, Louis O.  
 Riggs, Charles T.  
 Roberts, Robert L.  
 Root, Wright A.  
 Scarborough, John Calvin.  
 Searles, George J.  
 Shaw, Charles T.  
 Spalding, George Brown, Jr.  
 Spann, William H.  
 Truair, John G.  
 Van Wagoner, Charles D.  
 Veach, Robert W.  
 Wallace, John Henry.  
 Wightman, Robert S.  
 Wilson, Charles R.  
 Woodward Roland.

CLASS OF 1901.

Alden, Frederick Alonso.  
 Britan, Joseph Taylor.  
 Campbell Frederick Starr.  
 Crane James Irving.  
 Crocker, Myron James.  
 Dean, Arthur James.  
 Devin, Oliver Peyton.  
 Dunham, Clarence Wells.  
 Fraser, Simon Lazarus.  
 Geddes, Daniel Marshall.  
 Hallock, Aaron Burtis.  
 Hildner, Ernest Gotthold.  
 Hume, Willis P.  
 Huyler, Edwin.  
 Kellogg, Augustus Clark.  
 Kersten, George Christopher.  
 King, George Wales.  
 Lacey, Leon Sherman.  
 McBride, George McCutchen.  
 McManis, Charles Neriah.  
 Mattison, Charles Henry.  
 Mitchell, Archie Albert.  
 Nichols, Robert Hastings, Ph. D.  
 Oastler, James.  
 Ostrander, Leroy Farrington.  
 Pickard, Darwin Frank.  
 Purdy, Andrew J.  
 Romig, Harry Gutellius.  
 Sargent, Cassius Jay.  
 Swann, Walter M.  
 Whitehill, John Barnett.  
 Woodward, Clarence Elmer.

CLASS OF 1902.

Aiken, William Andrew.  
 Atchinson, William E.  
 Baker, George Fenner.  
 Bell, Enoch Frya.  
 Brown, Samuel Robert.  
 Bullard, Henry Nelson, Ph. D.  
 Cowan, James Alexander.  
 Davies, Lewis Edward.  
 Eddy, D. Brewer.  
 Gates, Frederick Arthur.  
 Greene, Frederick Lincoln, Ph. B.  
 Gregg, Elijah Jerome.  
 Ketchum, Irving Washington.  
 MacInnes Kenneth John.  
 McLeod, Daniel Archibald.  
 McMaster, Frank Chamberlain.  
 MacPhee, S. D.

Post, Morgan Sheridan.  
 Richardson, John McLaren.  
 Riggs, Henry Harrison.  
 Riley, Charles Albert.  
 Sanders, Henry Peters.  
 Stanley, George.  
 Welch, John Raven.  
 Winterberg, Emil Lewis.  
 Wolever, John Elias.  
 Yamamoto, Hide Teru.

CLASS OF 1903.

Anderson, L. M.  
 Cornell, Douglas Hawley.  
 Hubbard, Ray S.  
 Humeston, Edward J.  
 Jessup, Frederick Nevins.  
 Jones, Joseph Addison.  
 Kelly, John B.  
 Koons, Edwin Wade.  
 McKay, Arthur Albert.  
 Mock, Stanley U.  
 Noyes, William D.  
 Steiner, Walter L.  
 Stone, Warren S.  
 Waters, Herbert.  
 Weston, Frank M.  
 Zimmerman, H. S.

CLASS OF 1904.

Berger, John William.  
 Bible, Frank William.  
 Broyles, Edwin Hubert.  
 Buchanan, Robert A.  
 Csekcs, Bela.  
 Davies, David Charles.  
 England, Herbert Kingsbury.  
 Ewell, William Stickney.  
 Gutellius, Stanley Fisher.  
 Hawley, Edwin Chester.  
 Kittredge, William McNair.  
 Lamont, John Murdoch.  
 Lonsdale, Wm. James.  
 Lyle, Hubert Samuel.  
 MacLean, Charles Charlie.  
 MacNab, John.  
 MacPhail, Malcolm Macleod.  
 MacSporran, John Alexander.  
 Miller, Raphael Harwood.  
 Newell, John.  
 Nicol, James Houden.  
 North, Earl Roswell.  
 Parmelee, E. W.

Schell, William P.  
Sherwin, Louis Blanchard.  
Tajima, Susumu.  
Whitley, John Frankline.  
Williams, Edward Mansel.  
Yeung, Robert Clark.

## CLASS OF 1905.

Anthony, Robert Warren.  
Baba, Shiosaku.  
Babcock, Henry Townsend.  
Bandel, John Martin.  
Branch, Theoderick Talmon.  
Chandler, Howard Dresser.  
Course, Herbert Moore.  
Crabb, David Ernest.  
Crain, Harry Laurens.  
Hannay, Neilson Campbell.  
Hebblethwaite, Robert C.  
Kawazoe, Masue.  
Magary, Alvin Edwin.  
McCulloch, Louis P.  
Millard, Henry Charles.  
Mori, Kanji.  
Pratt, George T.  
Ward, Edward J.

## CLASS OF 1906.

Allbright, Manley Fifield.  
Artell, John Vaughn.  
Emerson, Frank Owen.  
Fleming, Isaac.  
Hanson, Henry G.  
Hikaru, Kotaro.  
Hunter, Joel DuBois.  
Judd, Henry Pratt.  
Kirkwood, Thomas Jermain.  
MacMillan, Angus John.  
MacQueen, Malcolm Alexander.  
Mendenhall, Frederic Leonard.  
Minami, Rempel.  
Neel, John William.  
Palmer, Marion Boyd.  
Pitkin, Frederick Augustus, M. D.  
Reed, Robert B.  
Schenck, Norman Craig.  
Sharpe, John.  
Smith, Arnold.  
Stewart, Harris Bates.  
Stuart, Elmer J.

Vol. 2

SEPTEMBER 10, 1906

No. 4

THE  
**Auburn Seminary Record**

**Alumni Number**

**Directories of Alumni**

**ISSUED EVERY OTHER MONTH**

**BY**

**Auburn Theological Seminary**

**AUBURN, N. Y.**

# THE AUBURN SEMINARY RECORD.

---

## EDITORS.

PRESIDENT GEORGE BLACK STEWART.

PROFESSOR HARRY LATHROP REED.

ORA FLETCHER GARDNER,

LINDSEY S. B. HADLEY,

JOHN SHEARER WOLFF,

MERTON SIKES FALES.

---

Address ALL communications and make ALL Remittances to THE  
AUBURN SEMINARY RECORD, MORGAN HALL, AUBURN, N. Y.

Edited by the Faculty and Students. Published by Auburn Theological Seminary, Auburn, N. Y.

Subscription price \$1.00 per year, in advance. Single copies, 20 cents.

Entered as second-class mail matter at Auburn, N. Y.

---

## CONTENTS.

EDITORIALS:	PAGE
A School of Religious Pedagogy.....	201
Dr. Edward B. Hodge.....	205
San Francisco Seminary.....	206
Dr. Hill.....	206
Directory of Auburn Alumni.....	206
Auburn City's Greatest Institution.....	207
The Class of Forty-Six..... Henry A. Nelson, D. D....	209
The Class of Fifty-Six..... Willis J. Beecher, D. D....	214
An Auburn Alumnus in Tripoli, Syria..... J. H. Nicol..	216
An Auburn Alumnus in Shuntefu, China..... Edwin C. Hawley..	221
The late John Oliver Hobbes.....	225
Alumniana.....	227
Directory of Living Alumni.....	233
Directory of Living Alumni by Classes..	254







A GROUP OF AUBURN MEN IN MICHIGAN.

D. I. Sutherland, H. L. Crain, E. G. Hildner, H. K. Fox,  
 John Kennedy, F. P. Knowles, A. H. Cameron, A. C. V. Skinner, Ph. D., V. K. Bealgetoor,  
 W. K. Spencer, D. D., Wm. S. Jerome, W. W. Wetmore, T. D. Marsh, D. D., W. C. Burna.

# THE AUBURN SEMINARY RECORD


---

NOVEMBER 10, 1906.

---

**The School of  
Religious Pedagogy :  
Its Aim and Scope.**

The School of Religious Pedagogy should have the same high ideals that inform the work of the best schools of secular pedagogy and should aim to furnish as good teachers and teaching for the Sunday-school as are found in the best secular schools. It should be open to men and women of any denomination, who are properly accredited. Primarily, it should cover four essential parts of the teacher's work : the subject he is to teach, the scholar, the way in which the subject and scholar can be brought together, and the administration of the Sunday-school in which his work is done. Thus the scope of this proposed School would be chiefly studies pertaining to the Holy Bible, those pertaining to child nature, those pertaining to the science and art of teaching and those pertaining to Sunday-school administration. These studies should be so mapped out and scheduled that pastors and Sunday-school teachers, who can only be absent from their ordinary duties for a period of about six weeks, could pursue selected studies with advantage and those other persons who desire to fit themselves thoroughly for the many positions now opening for Sunday-school, normal and primary superintendents and pastors' assistants may find here the fullest and highest training.



**The Curriculum.**

The School must have its Courses of Study carefully organized from the start. This will not preclude further development of the courses of instruction ; it will, on the contrary, necessitate and guarantee it. The need, however, which the school is

to meet is so varied that the first draft of the curriculum must cover a wide range of subjects. No pupil in such a school ought to be asked to take or be satisfied with anything but the best curriculum.

The essential parts of the curriculum are the Holy Bible, Christian Doctrine, Church History, Christian Ethics, Psychology, Sociology, Christian Missions and Comparative Religion, Pedagogy, School organization and administration. In addition to these courses all the courses of the Theological Seminary could be open to all students qualified to take them.



**The Holy Bible.** The Scriptures of the Old and New Testaments are one of the great centers around which the instruction should be grouped. It should embrace the Canon of both Testaments, Textual Criticism, Old and New Testament Introduction, Biblical History, Geography and Archeology, the Life and Teachings of Jesus, the Life and Teachings of Paul, Biblical Theology, the study in detail of the several books of the Bible, and the history of the English Bible. The aim should be to equip the student with a mastery of the Bible so that he will know its history and contents, be able to properly interpret and apply them, and be filled with a holy enthusiasm to bring the saving truth of the Gospel to the hearts of men.



**Psychology.** Another great center of the curriculum is Psychology. The elements of the science of the human mind and child study should have emphasis, for the teacher must know the mind he is to teach, the soil into which he is to plant the seed, the plastic material which he is to mold into the divine image. He must know the diseases of the mind, their symptoms, causes and cure, which make the pathology of the mind an important study for

him. To this he ought to add a knowledge of the Psychology of Religion, that he may know and control the elemental forces that make for the religious development and life of the child.



This is a large department and must be organized  
**Pedagogy.** with a view to informing the student regarding the science of teaching, developing his skill in the practice of teaching, and filling him with a masterful enthusiasm for the culture and training of the child in Christian knowledge and character. He must know how to bring Jesus Christ and the child together, and have a passion to do it. He should be made acquainted with the history of education, especially the lives and influence of the world's great educators. Through this history he may become acquainted with the great fundamental principles of education and their application.

The large subject of method in the teaching process, especially as applied to the preparation and teaching of the Sunday-school lesson, comes under this department, although closely allied to the department of psychology. It involves the training of the teacher in the art of questioning, storytelling, use of blackboard and other methods of illustration. It includes also a mastery of the principles according to which the lesson is adapted to the mental, moral and spiritual condition of the scholar, and the acquisition of skill in the use of these principles. The work of the Normal class and the successful conduct of it in the parish belongs here and should be fully treated. Indeed, everything that pertains to the teaching process, by which the teacher can be made a better teacher, by learning the "How" of teaching, and acquiring skill in this high art, should find a place in this part of this School's curriculum.



**Sunday-school  
Administration.**

A large part of the Sunday-school problem pertains to the proper organization and management of the school. No public school teacher is properly prepared for her work unless she has had thorough training in school management. The same training should be given the Sunday-school teacher. In addition to the course in general school organization there ought to be courses in special departments, such as the kindergarten and primary. The organization and discipline of classes and departments; the duties of officers and teachers; the several relations of pastor, superintendent, officers, teachers, scholars and parents, to each other and to the Sunday-school; methods for building up the school, cultivating an *esprit du corps*, and bringing the school to its highest efficiency as a branch of the church's work; the material equipment of the school, as, for example, the arrangement of the rooms, the maps, stereopticon, sterescope, map-making, modeling and all the varied modern Sunday-school appliances; these find a place here.

The organized Sunday-school work as seen in the City, County, State and International Associations should receive attention.

**Other Features of  
the Curriculum.**

In addition to these subjects which may be regarded as more specifically pertaining to the training of the teacher, there are other closely related and scarcely less important subjects which must find a place in the curriculum of the school. The great essential doctrines of our Christian faith, the main facts of the history of the Christian church, the principal elements of our Christian morality, as related to the individual and society, the great movement and activity of the church in modern missions in other lands, and in social and moral reforms in our own land, ought to be included in a thorough course of study for the Sunday-school teacher.



**The Faculty.** There would need to be at the start at least three professors, who should have charge of the English Bible, Psychology, Pedagogy and Sunday-school administration. For other portions of the curriculum doubtless at the first there could be some arrangement made with the present Seminary Faculty. As the school matured and justified itself, its Faculty would have to be increased. From the first, the instruction by the Faculty would have to be supplemented by courses of lectures by experts in the varied spheres of the Sunday-school teacher's activity.

✱

**Method.** The method of instruction should be by the use of text-books, recitations and lectures by the Faculty and others. But the best part of the method should involve the training of the individual student in the work of the teacher. "Not instruction merely, but also training," ought to be the watchword of the school. The practice of the teacher's art is of the highest value in the preparation for the teacher's work.

✱

**Time and Expenses.** The course for the Degree of Bachelor of Pedagogy should cover two years of forty-eight weeks each, and each week should embrace fifteen hours of class work. This would aggregate 1440 hours of required class work for the degree, which would give a thorough preparation for leadership in Sunday-school work in particular, and religious education in general. Each year might be divided into four terms of twelve weeks each. The schedule of each term could be so arranged that some subjects could be completed in the first half, and other subjects could be assigned to the second half. By this arrangement the advantages of the School could be enjoyed by those pastors and teachers who could only attend for six weeks, while, at the same time, the value and attractiveness of the courses

would not be lessened to those who remain for one term or the whole course. Students, as they satisfactorily complete the several studies, could receive certificates to that effect, and when they have finished the whole course could receive a Bachelor's diploma. Theological students and others who offer real equivalents for any part of the curriculum could receive credit for the same and thus materially shorten their time in the School.

The expenses to the students would probably be confined to their board, lodging, small tuition fee, and personal expenses. The scheme of merit scholarships should provide for about one-half of these expenses.

In this way it would be possible for pastors, Sunday-school superintendents and teachers to spend six weeks or twelve at the School from time to time at a moderate expense. It is impossible to over-estimate the value in instruction and inspiration of such a period of study to these busy and eager people.



The School at first ought to have an annnal **Endowment.** income of from \$12,000 to \$15,000 for the payment of salaries, lectureships and scholarships. This income ought to be provided either by an endowment or pledges covering a period of not less than five years, with some assurance that should the School justify its existence the pledges would continue and the School be adequately endowed. Some property would have to be obtained for the proper housing of the students, which would be about the only material equipment needed at the start.

Those who are interested in the Sunday-school, and who feel, as indeed all feel who know the situation, that the great need is more adequately furnished teachers and better teaching, should see in this plan an opportunity to found, maintain and amply endow a school for meeting the need. Unquestionably, this will be done somewhere by someone, and that too before long. This is the place where such a school



may be most advantageously located, and some wealthy friend of the Sunday-school cannot inaugurate the enterprise at too early a date. It will be a great service that he will thus render the cause of religious education and Christian nurture. The value of the service is incalculable. The cause waits for the man or woman. The hour strikes; who responds to its call and siezes the opportunity?



**The Open Door.** The wide-spread interest in the advancement of the Sunday-school; the many efforts of various kinds and degrees of effectiveness to secure for Sunday-schools better teaching; the oft-repeated and well-founded statement that the pastors hold the key to the situation and that the better Sunday-school waits upon a ministry that is more alive to the Sunday-school problem and is better prepared to solve it; these and other considerations show the fundamental character of the demand for a School of Religious Pedagogy. Vital interests are suffering with every delay in founding it. Its usefulness in this populous region among a people whose intelligence and culture make a high type of Sunday-school peculiarly necessary, cannot be doubted. It would begin to do good from its first day, and from that date its effectiveness and permanence would depend alone upon the wisdom of its administration and the liberality of its supporters. Born full-grown and ready for its varied work, it would be immediately welcomed by a large constituency. It is difficult to see how any other agency could do more for the advancement of the Sunday-school which all gladly, gratefully believe is the most blessed institution within the Church for the advancement of the Master's kingdom and the conversion and Christian nurture of the children and youth.

**New Students** The Student body of an institution constitutes a procession, and a cross-section of it at any point is an interesting subject for study.

The class-rolls for the year are not yet quite complete, but as they now stand they show the following classification of the students: Post-graduate three, Seniors twenty, Middlers twenty-four, Juniors fifteen. The present total of sixty-two is an increase of three over that of last year, ten over that of two years ago. Twenty-five new men have been received this fall. Of these three have joined the Senior class, seven the Middle class, fifteen are Juniors. The new men are noticeably more mature than usual. Their average age is twenty-eight, which indicates that many of them have had other experiences of life than those of the schools. This fact should enrich our life with new interests and add to its zest and practical earnestness. The following foreign lands are represented among the new men: Japan, India, Norway, Wales, Scotland, Mexico, Colombia. Very few of the men are from New York state. The eastern colleges have fewer representatives than usual. Hamilton has the largest number, three; Princeton and Syracuse two each.

It is an interesting fact that though we this year receive men to our advanced classes from many of the other Seminaries of our church, yet not one of our own students has left us to study elsewhere. This has been the case for some years past, and is especially gratifying as an indication that those who once enter Auburn and share our life are content to remain here till their graduation.



The following paragraph in Dr. T. S. McWilliams' Auburn report to the General Assembly as chairman of its Standards Standing Committee on Theological Seminaries is worthy of note as a comment on our policy of excluding, so far as possible, unprepared men. He says:

"One section of Auburn's report is worthy of quotation and public commendation: 'Students presenting from other Seminaries certificates which show conditions are not admitted until the conditions are removed at the institution which

imposed them. No student is admitted without an A. B. diploma, or a satisfactory examination in studies prescribed and set forth in detail in our catalogue. In the application of these rules seventeen students failed of admission during the present year.' It is thus evident that with Auburn quality counts more than quantity. In the long run that institution will attract the best class of students which maintains a high standard of scholarship, and refuses to lower those standards to let a larger number in."



**An Exchange  
of Professors** We have become familiar with the idea of the temporary exchange of distinguished teachers between European Universities and our own.

Auburn and Union Seminaries are at present taking advantage of this principle of economy in the use of instructors. The death of our much-beloved Dr. Darling left the chair of Systematic Theology vacant here, and the extended absence of President Hall has caused a gap in the Department of Homiletics at Union. By a very fortunate arrangement Auburn has been able to secure the services of Professor William Adams Brown of Union for one day each week for the current term. Union is receiving similar services from Professor Hoyt. Professor Brown is lecturing to the Junior and Middle Classes combined on the Being and Attributes of God, and Anthropology. His treatment of these subjects is proving so attractive that many of the Seniors are taking the work as an optional.

Professor Hoyt is at present offering four courses to the students at Union: an elementary and an advanced course in the Preparation and Delivery of Sermons, the Study of Homiletics, and Lectures on the Modern Scotch and English Preachers. All these subjects are elective, and have been chosen by a gratifying number of students.

It is a pleasure to establish such personal bonds with a sister Seminary and to cooperate thus in our common work.

## THE CENTRAL PURPOSE OF CHRIST'S MISSION.

We come together tonight to begin another year of such study of the truth as shall make us, we hope, more capable ministers to men in the realm of the spiritual. While all the knowledge which we have hitherto gained and all the experiences through which we have lived may be serviceable to our high purpose, the purpose itself must be kept definite, clear and changeless. Through our living we are to make God attractive to men and by our teaching to show them what He requires. Both by what we are and what we are to preach we ought to seek to make our faith accord with the highest reason. We have a supremely vital business to attend to which must not be allowed to become profitless by scholasticism on the one side or by superficial, easy going consideration on the other. The New Testament when rightly considered is not so much a collection of memorabilia and Epistles, as it is a revelation of the power and principles of a spiritual life. It is these we are after by the way both of intellectual investigation and humble obedience. Our highest equipment for hopeful and helpful service will be at last not in what we know about the Bible—good as that may be—but in what we see and know and feel of its unchanging and unchangeable vital truth. With that we can go anywhere, at any time, to all men. It is ultimate, basal, final. I am led to speak thus because I earnestly feel that more than ever do we need now to make clear the distinction between what is vital to faith and what is not. We are to answer life-questions. We must not get them confused with questions of lesser moment. Intellectually we may satisfy ourselves with "systems of truth;" æsthetically, we may please ourselves with orderliness and dignity in forms of worship. Life itself must be touched with something more elemental and penetrative than these if it is to be truly genuinely religious.

In recent years an earnest attempt has been made to get a

concept under which all the teaching of Jesus might be summed up and given a vital bearing. Now it has been "the Kingdom of Heaven" (Wendt); now it has been "God the Father and the infinite value of the human soul" (Harnack); or "the higher righteousness and the commandment of love." All these are comprehensive, and especially is the first one so, if the phrase the "Kingdom of Heaven," be interpreted by the Lord's own words, "thy will be done on earth as it is in heaven;" but no one of them expresses centrally and fully the purpose of the incarnation and, as illustrating what I mean by that ultimate truth for which we are to seek, I wish to say something to you of what seems to be the central truth of Christ's mission and its bearing upon some of the most significant questions concerning human existence. As preliminary to it let me call your attention to the fact that criticism, except that which is wholly unsympathetic or fantastic, has been making substantial concessions toward the genuineness and authenticity of the Fourth Gospel. Written at a time when history had left in its wake the destruction of Jerusalem and the Temple, and Christianity in its very substance had to assert itself against prevalent philosophies, it is not surprising that this gospel puts constant emphasis upon that which is fundamental in both Jesus and his mission. I have before this called your attention to its presentation of Christ as the exponent of the nature of things spiritually considered. To-night I wish to say a few words about its presentation of his mission. It is true that the question "what did Jesus come to earth for" may be answered in a number of ways. He came to reveal the Father, to establish the kingdom of heaven, to save men. But there is one great word which lies at the very centre of John's teaching and that word is "life." It is a fact known to you all that, except in two instances, easily accounted for by the historical situation, the phrase "the kingdom of God" does not appear in this gospel. Its place is taken by another, which I fear sometimes loses something of its full force by being translated "eternal life," as though

duration were its prime significance. Majestic as is the figure who in these pages says of himself, "I am the light of the world," "I am the good shepherd," he never so fully and exaltedly expresses his Messiahship as when he declares that he is the bread of life, the water of life and that he came in order that men might have life and that too, more abundantly. From the struggle of those who jostle each other in the weary endeavor for mere existence, all the way up through varying social conditions to the level of those who live sumptuously every day the unconscious or conscious motive is for this very thing, life.

'Tis life whereof our nerves are scant  
More life and fuller that we want.

The cry of the children, the social unrest and the constantly increasing movement of men from place to place has its ultimate explanation in this desire, has it not? Of course, it is not a religious desire—*i. e.*, the desire is not religious in its aim. But the desire for a larger existence, a wider horizon, a better physical or intellectual condition—is just that to which Jesus makes appeal when he says, "I am come to give men life." He refuses to answer this appeal in the way which would seem at once tangible and real—by giving wealth and material power. Indeed he expressly says that "life consisteth not in the abundance of the things which a man possesseth," and He tells the story of the man whose well-stored barns and comfortable prospects contributed nothing toward the "life" of which he was constantly speaking. Against well-stored barns and comfortable prospects *per se*, he has nothing to say. We are not to confuse his teachings with the nostrums of socialistic theorists or to make him the Messiah to any class of men, as a class. When it comes to this matter of "æonian life," he knows no difference between Mary Magdalene, Nicodemus and Joseph of Arimathea. They all need it; they all must come to it by the same act of self-surrender and they all must give evidence of its existence in the qualities which attest its reality.

There have been many attempts to put into words a definition of "life" but we are not much wiser about the reality defined. We can give the accompaniments of it and we know something about the laws which regulate it, but the reality—what is it? Jesus himself never defined the term which he used—"æonian life." He exhibited it and both from personal contact with his Lord and from meditation upon his own experience, John has tried to tell us the secret of the realization of this divine force. "This is æonian life to know the only true God and Jesus Christ whom God has sent." "Know" here does not, of course, mean mere intellectual perceptions; nor does the term "God" stand for that conception which is worded—"a spirit eternal, invisible, immortal." God is this and intellectual perception may see much in both the teaching of Scripture and the deductions of reason to confirm it, but there is no "æonian life" in such knowledge. A man is not a Christian, *e. g.* because he is a trinitarian. The thought of the evangelist in this description does not stop at the word "God." It does not really separate the two ideas, God and Jesus Christ. It rather means God as interpreted in Jesus Christ. And precisely in this it gets its deep ethical import. Not in the vast reaches of a universe but in the personal relations of a human life are we to search for that meaning of the word God, which shall betoken presence of "æonian life." All that Jesus said and did, as far at least as the picture of him in the Fourth Gospel is concerned, was but to show his oneness with the Father. The occasional glimpses of power which a miracle here and there reveals is as nothing in comparison with the marvelous purity of character, nobility of soul and complete denial of self, that are evident from the baptism at the Jordan to the crucifixion on Calvary. It is these qualities of life, springing from fellowship with Him who is unseen and maintained by that fellowship, which make it "æonian." The moment we surrender ourselves and enter upon spiritual communion with God, in that same moment we have this life germinant within

us. In one of the prayers of the Episcopal prayer-book is the petition that in this world we may have knowledge of thy peace and in the world to come "life everlasting." A learned German scholar has tried to show us that all Christ's teaching is under the dominance of the eschatological and that the "kingdom of heaven" is not realizable this side of the Lord's second coming. Mark how this thought of John throws light upon all such conceptions. The "life everlasting" toward which the petition is framed knows no distinction of worlds, except perhaps in the completeness of its expression. The very central reality of the kingdom of heaven is this "æonian life" of which we are speaking. Undoubtedly Jesus did speak of the kingdom of heaven in ways that are eschatological, but it is my earnest conviction that the time is coming when we shall get from the ethical rather than the apocalyptic, the key to the understanding of His teaching regarding eschatology. It is, of course, true that the future to us all is of the highest concern. Resurrection, judgment, heaven are weighty with meaning, but what they mean now to us and what they may mean to us in the future, comes from this underlying all conditioning conception of "æonian life." Jesus himself gave us no picture of a general judgment. The visions of it which float before the mind of the ordinary reader are largely from that book of apocalyptic imagery—the apocalypse. From apocalyptic literature come most of the programs of the future with which men try to lay out all the happenings at the time of the end of all things. It is significant how little there is of it in the Fourth Gospel which, as has often been said of it, views things *sub specie sternalis*. Let me here be understood. The Fourth Gospel like all the others is eschatological, but it has very little, if anything, of the apocalyptic. Its presentation of "æonian life" as regards both the present and the future is this: He who believes; he who has that kind of faith which means commitment of self to spiritual powers and ideals *has* "æonian life." As God can never die, so is



the man immortal who has within him this "divine life." Physical death is but an incident. It is like a passing cloud upon the sun. It is like a door into another room. "He that believeth in me shall never die." Indeed in the view of this glorious gospel death is but a means to large attainment, both for Jesus and all who follow him. The supreme consideration, the one all-embracing blessing for men is life—this divine-given, "æonian life" which expresses itself through all personal relations and sanctifies them here and is in itself deathless. Whatever judgment there is both here and hereafter is but the estimate of a man's condition either in the unfolding reach, power and beauty of this life, within or in view of the fact that he may be entirely without it. If we are living on with but meager satisfactions of our spiritual nature—that is our judgment. If men are content with an existence that has no conscious relation to God—that is theirs. In this sense, and what higher can we think of, the history of the world is the judgment of the world; the history of an individual experience is the judgment of that experience. We are living in the judgment day. Material pictures of a throne of judgment around which are to stand an assembled universe may help the imagination. They may be true to the spirit of the truth, but they are but pictorial forms. Judgment itself concerns our personal, individual contact with God. No other standard touches the case, no other can. In God's sight we are what we are in relation to Him. An earnest friend writing to me on the 31st day of last December, headed his letter, "Judgment day," 1905. We thus associate an especial ethical import only with especial days in the calendar. A moment's reflection is but needed to show us that such association is after all arbitrary. This 19th day of September has been as much a day of life with all that that word connotes in the way of opportunity, achievement or failure as any other. It is certainly as much a day for the possibilities of spiritual education as for that which is intellectual. Why then is it not a day of judgment, a day of esti-

mate? Objection will at once be made that this is not the technical meaning of the word judgment, but the question here is whether the apocalyptic or ethical shall dominate our conception of judgment. If "life" is the great reality, judgment is inseparable from all its stages whether here or hereafter. The word for the Christian has no terror in it. It is on the contrary fraught with inspiration. It calls us to larger achievement; to the capabilities which come from more intimate and constant fellowship with God; to the larger, nobler expression of "æonian life." A shadow falls across it only when we are conscious of deliberately refusing to give the "divine life" within us its right influence.

We are all familiar with the fact that the doctrine of the immortality of the soul is a Greek, not a Christian teaching. "It is the declaration of the scripture that Jesus brought life and incorruption to light." He told us that we who follow him shall live forever, but he revealed more than the immortality of the soul. By his own resurrection he made clear the immortality of man. The empty grave was a pledge of more than of the on-living of the soul. The Easter message is of the triumph over death of a completed personality. "Æonian life" is neither here nor beyond a disembodied life. For a brief time after the resurrection the disciples saw Jesus. They knew Him and yet they knew that He was not the same as in the days of familiar intercourse on the ways of Galilee and Judea. Paul has interpreted it all for us as far as interpretation is possible, and as did he, so do we look forward to the "being clothed upon" which is to be part of our universality. The brave, earnest apostle was so ready for the glorious issue that his desire leaped the brief interval which he thought would separate him from his Lord's coming, when the mortal part of him would be swallowed up of life. Have you never asked yourself in your thoughts about the resurrection whether Paul is still waiting for the completeness of the resurrection life? Is there a vast realm of disembodied spirits to

which those whom we have known and loved have gone? If the apocalyptic language of the New Testament as apocalyptic language is to decide, what else can we say? Yet how silent these pages are about an intermediate state! Unless one dark passage is made about the whole support of it, the doctrine is an exigency of theology. When Jesus stood that day by the tomb of Lazarus, he said, you remember, "I am the resurrection and the life," *i. e.* "I am the resurrection because I am the life" and he said this to Martha upon her statement of the common conception of the Jews, "I know that he shall rise again in the resurrection at the last day." That she might see what he meant by his emphasis upon the *I am*, he called in to the tomb, "Lazarus, come forth" and Martha's brother stood before her. Two interpretations take up that phrase "the last day" of Martha's reply and seek to set forth its meaning. According to one it is a great, final, catastrophic time full of spectacular changes, ushering in the changeless conditions of eternity; according to the other it is the day in which goes forward the silent, unseen, spiritual coming of Him who has life; in which life meeting and conquering death comes to the full fruition of resurrection completeness; in which judgment is only and always upon the matter of man's relation to God; upon the absence or presence of "æonian life." Insistence upon the one has given to the press volume after volume upon the "times and seasons" of an unfolding future in which "great tribulation," the "rapture" of saints, millennial glories, post-millennial conflicts, and final judgments from a heavenly throne all form a part. Acceptance of the other makes most of the apocalyptic of the New Testament the description of a process by which on each side of the grave, the destinies of men are being determined. Men will probably always differ about the fidelity of either one of these interpretations to the statements of Scripture according as the apocalyptic or the ethical content of New Testament teaching makes the stronger appeal. But again if the great gift of Christ to men is "æo-

nian life" and if that "æonian life" depends for its existence and furtherance upon spiritual communion with God, then certainly to look for the Lord's coming tomorrow is to look for another method of saving the world from that given us by Jesus Himself; whereas the vision of the widening sphere of this divine force in the lives of men, the ennobling of all earthly relations by its sanctifying power is but in line with what has already been accomplished and looks to that fulfilment which shall gird our earth ultimately with a civilization whose impulses and aims shall spring from this highest life possible to men. It is not strange that Jesus stood grief-stricken before the unbelief of his age. It is not strange that the great all-inclusive sin of which the spirit shall seek to convict the world is unbelief. It is that which refuses the gift of life and with that refusal goes all else. "Ye will not come to me that ye may have life," said the master to the men who made it their daily business to study the Scriptures. Theology, ceremonial observances, expertness in the knowledge of tradition counted for naught. Whether you look at it through the forms of apocalyptic or prefer to see it in the form of a silent mighty evolution, the compass of "Life-æonian" is coextensive with the whole range of the spiritual teaching of the New Testament. Its source lies in communion with God and its end is an abiding in His presence. It gives vitality to every ethical precept that fell from the Master's lips. Indeed by it alone can they be taken up and made the abiding principles of conduct. It gives substance to hope. Not long since I stood upon a mountain height from which could be seen on one side a wide stretch of the Atlantic and on the other the distant summits of the White mountains. The clear, invigorating air, the radiant light and the beauty of sea and land drew from the lips of a friend standing near by the exclamation, "What a joy it is to live." Not on a mountain top, but in that upper room on the night before the end, Jesus said virtually to his disciples, "What a joy it is to live!" Just before he had been speaking of the Father's

love. It is the joy of that higher life to which then he is referring. His outlook was not upon some earthly scene, some inspiring height. It was the vision of the nobility and purity of all personal relations, over which death could cast no shadow—the joy of essential immortality. Unless we know something about this, the heart of the New Testament is not open to us, the voice of the prophet is impossible to us. I am come that ye might have life and have it abundantly.

JAMES S. RIGGS.

## MEETING OF THE BOARD OF DIRECTORS

On October 30, the Board of Directors held its autumn meeting. Out of a membership of twenty-six the following nineteen were present : President George B. Stewart, Messrs. Edgar C. Leonard, Charles E. Walbridge, J. Frederick Fitschen, Jr., John Bailey Kelly, Abbott Y. Wilcox, Charles I. Avery, Fred H. Fay, Arthur E. Brigden, Charles K. Scoon, Vernon N. Yergin, Frederick H. Watkins, Charles P. Mosher, William R. Taylor, Charles N. Frost, E. W. Edwards, George Fairlee, Dana W. Bigelow and George Underwood. The other seven were unable to be present, assigning reasons of sickness or pressing business engagements. The several standing committees of the Board, Curriculum, Finance, Grounds and Buildings, and Library presented full and interesting reports.

The report of the Finance Committee showed a most gratifying condition of the investments and prompt payment of interest and dividends.

The Committee on Grounds and Buildings reported extensive improvements and repairs. The Welch Memorial building has been thoroughly overhauled, the walls have been painted and the interior and exterior woodwork scraped and oiled. This building now presents a most attractive appearance. The exterior woodwork of Morgan Hall has been painted and a roadway has been made connecting the campus with the Silliman Club House, thus furnishing a short and highly desirable passage between Morgan Hall and the Club House.

The curriculum reported that, pursuant to the authority given to it, it had secured Dr. William Adams Brown, Professor of Theology in Union Theological Seminary, to teach theology during the first term of this year. It gave a most gratifying account of the favor which Dr. Brown was winning from our students and the highly satisfactory character of his work. The committee reported that it hoped before long to

make a recommendation of a professor for this vacant chair. Power was granted the committee to make provision for the teaching of theology during the second term. The Board expressed itself as highly pleased with the gratifying condition in which it found all the interests of the Seminary.

The Committee on Grounds and Buildings made a report of progress on the President's house. It appeared from their report that over twenty thousand dollars has been subscribed for this purpose, nearly all of which was from personal friends of the President and was money that would not have come to the Seminary for other purposes. The site chosen for the house lies to the north and west of Morgan Hall, and the committee expects that the ground will be broken shortly and that the foundations will be completed before winter sets in.

The Committee on By-laws reported certain amendments which were adopted, and the committee was continued with instructions to report at the next meeting of the Board.

Rev. Wilton Merle Smith, D. D., of the class of 1881, was unanimously elected a member of the Board.

At the conclusion of the meeting the Faculty and Board of Directors lunched at the Silliman Club House.

## ALUMNIANA.

### CALLS.

Jones, H. W., '96, has accepted a call to Battiman, N. D.  
Robinson, James R., '85, has accepted a call to the churches of  
Tyrone and Pine Grove, N. Y.

### INSTALLATIONS.

Kerr, Thomas, '95, installed over the historic Upper Octorara church,  
Chester Presbytery, Pa., Sept. 13.  
McMurray, John, '99, at Bluffton, Ind., October 1.  
Engler, George L., '00, was installed at Paw Paw, Ill., Sept. 25.  
Dunham, Clarence W., '01, installed at Mount Kisco, N. Y., Oct. 19.

### RESIGNATIONS.

Hutton, Alfred J., '71, from the First Church of Corning, N. Y.  
Porter, Charles F., '87, from the church at Corinth, N. Y.  
Roulston, W. A., '97, from the church of Bellevue, Pa.  
Spooner, A. W., '84, from the church at Cape May, N. J.

### CHANGES OF ADDRESS.

Bates, W. H., '68, from 217 E. Routh Ave., Pueblo, Colo., to Trinidad, Colo.  
Beach, H. S., '96, from Idana, Kas. to St. John, Kas.  
Dalton, Martin L., '83, to W. Lorain St., Oberlin, O.  
Davies, David C., '04, from St. Joseph, Mo., to 26 Cedar St., Gloversville, N. Y.  
Fenton, Thomas A., '96, for six months to 4 Terrace Hill, Brantford, Ont.  
Hughey, A. S., '85, from Windom to St. Louis, Mo.  
McClement, Thomas B., '00, from Platte, S. D., to Argyle, Minn.  
Parmelee, W. B., '58, from Westernville, N. Y., to Dayton, Ohio.  
Porter, C. F., '87, from Corinth, N. Y., to 512 Madison Ave., Albany, N. Y.  
Stevens, Charles S., '96, from Cape May, N. J., to Philadelphia, Pa.  
Parmelee, E. W., '04, from Dayton, O., to Christ Episcopal Church, Detroit, Mich.  
Schenck, Norman C., '06, from Burnsville, N. C. to Hot Springs, N. C.  
Smith, A. M., '94, from Decatur, Mich. to Rochester, Ind.  
Groves, Leslie R., '89, to Pasadena, Calif., R. F. D. 1.  
Wilmer, William, '64, from Williamsport, Ind. to Station L., R. F. D. No. 3, Cincinnati, O.



It is a pleasure to have in this issue of the RECORD a group picture of so large a number of the Auburn men in Michigan. And it is most gratifying to know that the Auburn men at the recent meeting of the Synod of Michigan remembered Auburn and the RECORD and furnished this evidence of their interest and affection for their *alma mater*. The photograph was taken specially for the RECORD. The following facts add to the interest of the picture. We are indebted to Mr. Jerome for them.

The latest information gives thirty-three Auburn men as resident in Michigan. Of these M. L. Bocher, '78, Grand Rapids; H. E. Davis, '78, Athens; H. W. Harvey, '78, Paw Paw; J. Kelland, '64, Detroit; A. Marsh, '60, Grand Rapids; T. D. Marsh, '64, Grand Rapids; C. P. Quick, '64, Concord; W. W. Wetmore, '64, Ann Arbor; W. N. Page, '66, Wequetonsing, all Presbyterian ministers, are retired from the active ministry.

Of C. D. Atwell, '91, of Ishpeming and J. L. Johnson, '87, of Gagetown, I have no information.

G. W. Hood, '59, of Lansing; E. A. Spencer, '64, of Ann Arbor; F. E. Childs, '83, of Bay City, are not in the ministry.

E. G. Lancaster, '89, is President of the Congregational College at Olivet.

Two are in the Episcopal Church: W. F. Taber, '83, rector of St. John's Church, Detroit, and E. W. Parmelee, '04, Curate of Christ Church, Detroit.

A. L. Toner, '97, is pastor of a Methodist Episcopal Church at Grand Rapids.

A. M. Smith, '94, has lately resigned at Decatur and F. Carruthers, '96, at Marine City.

R. P. Branch, '85, is a member of the Presbytery of Lake Superior, but is located at Waukesha, Wis.; W. A. Service, '83, is a member of the Presbytery of Detroit, but resides in Freeport, Ill.

The others are actively engaged in the pastorate in Presbyterian churches as follows: V. K. Beshgetour, '92, Muir; W. C. Burns, '87, Monroe; H. L. Crain, '05, Detroit; A. H. Cameron, '86, Detroit; H. K. Fox, '00, Tecumseh; E. G. Hildner, '01, Detroit; C. D. Jacobs, '85, Detroit; Wm. S. Jerome, '83, Northville; John Kennedy, '96, Mt. Clemens; F. P. Knowles, '98, Iron Mountain; W. S. Potter, '78, Battle Creek; A. C. V. Skinner, '94, Three Rivers; W. K. Spencer, '79, Ionia; D. I. Sutherland, '95, Detroit. Of these Spencer is permanent clerk of Synod; Quick is stated clerk of Lansing Presbytery and Jacobs of Detroit Presbytery. Jacobs was also the last Moderator of the Synod. The following have spent their whole ministry in Michigan: Bocher, Davis, T. D. Marsh, A. Marsh, Potter, Spencer, Quick, Crain.

WM. S. JEROME.

'55. *Men's Repulsions and God's Compulsions* appears in *The Presbyterian* by Walter V. Couch. The theme is taken from the parable of the Great Supper.

'57. "No such gathering has been known in Bethany Presbyterian church, Philadelphia, Pa., in all its history of two score years and more as that of yesterday, when more than 6,000 men and women took a last look at the features of the Rev. Dr. George Van Deurs and participated in the funeral services. More than a hundred ministers of all denominations were present," says the *Philadelphia North American*.

Dr. Van Deurs was affectionately known as "the man with the heavenly face."

Rev. George Van Deurs, the oldest of the pastors of Bethany Church, Philadelphia, died at his home in West Philadelphia, last Sunday evening, in his eighty-second year. Mr. Van Deurs was born on the island of Fuhen, Denmark. His academic education was obtained at the Moravian Academy, Schleswig. He graduated from Auburn Theological Seminary in 1857 and was ordained in 1858 by the Presbytery of Bath. He was stated supply at Jasper, N. Y., 1857-58; missionary pastor of Oakwood Avenue church, New York, 1868-73; pastor of Bethany church, Utica, N. Y., 1873; pastor of First (colored) church, Washington, D. C., 1874; stated supply, Troy, N. Y., 1874-79; missionary of Romeyn Chapel, Fifth Avenue church, New York, 1880-82; missionary pastor, Harper Memorial church, Philadelphia, 1883-91, and one of the pastors of Bethany church since 1891. For some years he has been feeble and unable for much active duty, but has been punctual in attendance upon the services of the sanctuary and his gentle, saintly life has spoken volumes for the Master. Of him may it truly be said: "Blessed are the dead which die in the Lord from henceforth; yea, saith the spirit, that they may rest from their labors, and their works do follow them."

'60. A large number of ministers assembled on Sept. 17, in the Presbyterian book rooms in Chicago to hear Dr. Herrick Johnson. The subject of the paper was "The Ideal Sermon." Dr. Johnson's definition of an ideal sermon is, "a formal religious discourse founded on the Word of God and designed to save men and perfect in its adaptation thereto."

'63. In *The Westminster* of Sept. 29, S. W. Pratt gives a biography of Samuel T. Mills, the missionary. It is a most interesting and helpful sketch of a great worker for the spread of the gospel.

'68. "God's Forgiveness of Sin," is the subject of a good article in *The Westminster* by William H. Bates.

'69. J. L. Whiting, D. D., of Shuntetu, China, died in Pekin, August 25, 1906.

'77. T. S. Scott, pastor of the First church of Marengo, Ill., has entered with great zeal on his work after a month at Old Orchard Beach, Me. During the Sabbath mornings of October, he is preaching a series of sermons on the Bible as follows: "The Making of the Bible," "The Contents of the Bible," "Its Inspiration," "How We Should Use the Bible."

'80. A. W. Allen, recently installed at Delphos, Ohio, is getting a firm hold and making a strong impression on that community. He has been elected to succeed Rev. John Montgomery as Presbyterial chairman of foreign missions.

"The Work of the Harksborough Committee" by Dwight Edwards Marvin is a serial story in *The Westminster*, beginning Sept. 15.

'84. Hugh Kelso Walker of Los Angeles, will represent Auburn Seminary at the inauguration of Dr. John Willis Baer as President of Occidental College, Los Angeles, Calif., October 26.

Orville Reed, pastor of Trinity church, Montclair, N. J., held a special Foreign Mission day on Sabbath, Sept. 30. For some years past the church has been contributing \$900 annually to the support of Elat, Africa.

'86. G. W. Davis, Mankato, Minn., has been sick and is still unable to undertake his work. Professor Cardle of Macalester College supplied during August and L. F. Badger, '87, who is pastor-at-large of the Presbytery has charge of some of the services.

'87. L. F. Badger writes on Pastor-Evangelists in *The Westminster* of Oct. 20. It is a sane, wholesome article.

"The Value of Work" is an article by Mr. Badger in *The Christian Work and Evangelist* of Sept. 22. "Man, to be in harmony with God, with his own highest interest, must ever be a worker, a builder and never an idler nor a parasite."

'90. Thomas E. Sherman went to the Presbyterian church at LeRoy, Minn., in 1904. The membership then was 162, now it is 211. The Sabbath-school roll was 207, now it is 330. This church carries the banner in the Presbytery for missionary contributions and Sabbath-school attendance.

'91. Henry R. Fancher of Batavia spent his vacation in travel, having made a tour of the Great Lakes as far as Duluth and later went to Atlantic City with his family. He has now resumed his work at Batavia. A subscription of \$12,000 has just been made for the repair and renovation of the church edifice and organ.

'92. After the very successful efforts of the committee in this country to raise \$10,000 for the Boon Itt memorial in Siam, it is grati-

fying to receive from Dr. Dunlap the following letter in regard to the success of the committee in Siam :

TRANY, Province of Siam, 30th June, 1906.

DEAR FRIENDS:

Just before leaving Bangkok, for this six months' tour, it was my privilege to receive the final donations to the Boon Itt memorial lot, to make the last payment and to receive the old deeds of the ground ; the price of the lot being 17,600 Ticals, or about \$5,550 gold. The new deeds were made out to "The Presbyterian Board of Foreign Missions, U. S. A." We signed for the Board a few days before starting on this tour, and I presume that the new titles are now in the hand of the Siam Mission Treasurer. We received more than the cost of the lot. This overflow will be used in grading.

The work of soliciting the funds for this memorial lot, was to me most delightful. The Boon Itt Memorial Committee, Siam, in giving me this privilege, made the work second to my itinerating ; it was therefore a little slow. I sought donors between long tours. The giving was so cheerful that I never once felt like a beggar.

If time permitted, it would be interesting to give some account of the donors. The foreign list was headed by the American Minister to Siam, the British Minister, the Judge of the British Consular Courts, the Japanese Minister and Lady, the Austrian Minister, the American Adviser to the King of Siam, followed by the U. S. Consul General, Holland's Minister, the Danish Consul and other diplomats ; American, German and Danish officers of the Siamese navy ; foreigners of almost every nationality holding official positions in the Siamese government ; members of English, Scotch, American, German, Austrian, Swiss, Danish and Greek, Chinese and other business firms and numbers in employ of these firms ; the American missionaries ; Siam and Laos responded cheerfully, as did the Siamese Christians. Our Siamese list was headed by a liberal donation from His Royal Highness, the Crown Prince of Siam. He manifested deep interest in the work. During the audience he said to the writer, "It affords me pleasure to help such a noble work for the young men of Siam. The work is most timely and I wish the undertaking great success. I am deeply interested in the work of the American missionaries for Siam. I am glad to help the work and trust that you will call on me when seeking aid for the work."

Then followed gifts from the Admiral and Vice-Admiral of the Siamese navy, the commander-in-chief of the Siamese army, the Minister of Justice, the head of the Department of Finance, and Superintendent of the Department of Agriculture,—all sons of His Majesty, the King of Siam. Donations were also received from the

Minister of Foreign Affairs, Minister of the Interior, Minister of the Household, Minister of the Treasury, the King's Private Secretary, the Lord Mayor of Bangkok and other princes. All these are brothers of the King of Siam.

Then came donations from several nobles. In seeking these gifts the writer was privileged to personal interviews with each donor, thus having opportunity to talk of the Master's work with each one. The aim was to reach a large number of givers rather than to find a few who might give the whole amount. During more than thirty years I have had no little experience in seeking funds for the Lord's work in Siam. But this work on behalf of the Boon Itt Memorial has been the most encouraging I have undertaken. The building and ground having been so cheerfully provided for, may we not feel that the furniture may be given in good time? Gifts for that purpose will be thankfully received.

The Christians of Siam have this Boon Itt Memorial work on their hearts. They are following their gifts with prayer and with earnest work for the Master. Let us all pray without ceasing, for the presence and power of the Holy Spirit in behalf of this work for the young people of Siam.

Yours in the best of bonds,

EUGENE P. DUNLAP.

'93. "Means for the Task" is a most interesting article in the September *Assembly Herald* by Joseph E. McAfee. He says many striking things, among them this: "There is nowhere that selfishness which is the blight of godliness, strikes deeper, or flames up more lurid, or throws out its stench-fumes more sickening than in this money business."

'96. The Harlem Presbyterian church of New York City dedicated its newly erected edifice Oct. 7. J. Lyon Caughey is pastor of the church.

Sunday, Sept. 23, was a happy day in Tenafly Presbyterian church, Tenafly, N. J. Their well equipped and ornate church was opened that day with highly interesting services. Fisher Howe Booth is pastor of the church.

H. S. Beach has taken charge of the work at St. John and Emerson, Kas. It is said to be an excellent field, somewhat remote from grouping points.

'97. Carl H. Elliott is one of the delegates from the Toledo Pastors' union, who will sit in the regular meetings of the Central Labor union hereafter. An extract from a paper prepared by Mr. Elliott is interesting: "Merchants tell me that the label sentiment, already well founded is rapidly developing not only the union men, but even

their wives and daughters are beginning to appreciate its value and are demanding it on all articles they buy."

William Tatlock writes for *The Westminster* of Oct. 6, on "The Hum-drum Life of Virtue."

'98. "The Minister's Dream" is an interesting poem by H. H. Barstow, in *The Westminster*.

'99. James Elmer Russell in *The Interior* of Oct. 11 has "A Question Box on Miracles."

1. Has a man who doubts all or any of the miracles of Jesus, a right to call himself a Christian?
2. Are miracles contrary to the laws of nature?
3. Is a belief in evolution inconsistent with a belief in miracles?
4. What vital interest has the church today in miracles?

'00. The Presbytery of Monroe at a recent meeting received Houghton K. Fox from the North Illinois conference of the Methodist Protestant Church. He will serve at Tecumseh until spring.

'01. At the stated meeting of the Presbytery of Westchester, N. Y., Oct. 1, Chester W. Dunham was received from the Presbytery of Troy.

Niagara Presbytery met at Somers, N. Y., Sept. 17 and 18. Darwin F. Pickard of Albion was elected Moderator. A. S. Bacon, '87, a director of the Seminary, reported as to its continued prosperity.

'02. Henry Nelson Bullard of Mound City, Mo., will represent Auburn Seminary at the seventy-fifth anniversary of the founding of Lindenwood College, St. Charles, Mo.

"Up-to-date Preaching" is the subject of an article in *The Westminster* by Mr. Bullard. We quote just a sentence: "A sermon is up-to-date if it meets a present need in such a way that Christ is shown to meet that need."

'03. A. A. McKay, pastor of Westminster church, Auburn, is secretary of the Auburn branch of the *Tribune* Fresh Air Fund, and in the month of August, engineered the transportation and entertainment of 186 children.

'04. John N. Lamont of Dublin, N. H., writes on the late Dr. George Matheson of Edinburgh. It is a beautiful tribute to this noted preacher. It appears in *The Westminster* of Sept. 29.

Mary Williams Nicol born to James H. and Mrs. Nicol, June 26, 1906.

'05. Sept. 15, through the kindness of Rev. and Mrs. H. L. Crain, of the Second Avenue church of Detroit, Mich., the Auburn Alumni and a few other pastors of that city were given an opportunity to meet Prof. Dulles, who was attending the 25th anniversary of Trumbull Avenue church. Dr. Dulles served as pastor of this church, '81 to '87.

T. Talman Branch and Miss Vidi Olive Ridout were united in marriage September 12, 1906, at the home of the bride, Burlington, N. J.

'06. John W. Neel was received as a licentiate from the Presbytery of Cayuga to the Presbytery of Baltimore. Later a call from Arlington church was put into his hands.

Axtell, John Vaughn and Miss Bessie Maude Trumbell were married Wednesday, Sept. 12, 1906, at the home of the bride, New Milford, Pa. At home after Oct. 1, Wanakena, N. Y.

John W. Neel was installed at Arlington Presbyterian Church, Baltimore, Md., Oct. 25, 1906. Rev. DeWitt M. Benham, Ph. D., Central Presbyterian Church and Robert P. Kerr, D. D., Westminster Church, assisting. John Timothy Stone gave the charge to Mr. Neel.

Joel DuBois Hunter was ordained and installed as associate pastor of the Tabernacle Church, Chicago, Ill., on Monday, the 29th of October.

## SEMINARY ANNALS.

### CALENDAR.

- Sept. 19. Registration.  
Sept. 19. Dr. Riggs, Central Purpose in Christ's Mission.  
Sept. 24. Dr. Beecher, Communion Service.  
Sept. 25. Dr. Frederick J. Bliss, Ph. D., Palestinian Exploration and Excavation.  
Sept. 26. Annual Meeting of Y. M. C. A.  
Oct. 1. Rev. Frederick J. Stanley, D. D., L. H. D., Signs of the Times Around the World on the Sabbath Question.  
Oct. 2. Dr. Frederick J. Bliss, Ph. D., Excavations About Jerusalem.  
Oct. 5. Supper at Silliman Club, "A Night of Experiences."  
Oct. 8. Rev. Wm. D. Noyes, Canton, China. Forces at Work in China.  
Oct. 9. Dr. Frederick J. Bliss, Ph. D., Identification of Biblical Sites.  
Oct. 12. Reception to Junior Class.  
Oct. 15. Prof. Hoyt, Christian Friendship.  
Oct. 18. Mr. and Mrs. J. G. Phelps Stokes and Mr. John C. Chase at Silliman Club. Socialism.  
Oct. 22. Dr. Dulles, The Love of Christ.  
Oct. 23. Rev. S. B. Nelson, D. D., Silliman Club House, "Pre-eminence of Christian Ministry."  
Oct. 29. Prof. Reed, "The Human Cry and the Divine Response."  
Oct. 30. Meeting of Board of Directors.  
Oct. 30. Reception to Faculty and Students by Miss Stewart.  
Oct. 30. T. B. Penfield, Silliman Club House, "The Dayton Convention."

There are peculiar feelings aroused by home-coming, the thrill of anticipation and the true joy of realization. Such were the feelings of those men whose good fortune it was to return, or to come for the first time, to Auburn Seminary. All was bright and smiling about the campus for our welcome, even that solemn and surly "Bill."

Registration on the 19th was followed by the formal opening of the Seminary in the evening. Most of the students and all of the faculty were back for this opening service. One chair was vacant. We looked in vain for the occupant of that chair, our friend and beloved professor, Dr. Darling. His cheery welcome to the new men and cordial greeting to the old were sorely missed.

Dr. Riggs gave the opening address. He pursued his usual course of bringing to the men an impressive and inspiring message. To the



new men of all three classes, this first taste, as it were, of the faculty must surely have been satisfying. We all like to feel that we act wisely and no one could hear an address of this nature and not feel that his decision to enter Auburn Seminary was most fortunate. The address appears in another part of this issue of the RECORD.

The new men are a good addition both in numbers and in material. The senior class now numbers twenty men, having lost one and gained two. Eight new arrivals have swollen the ranks of the middle class, making a total of twenty-four. The juniors at present number fifteen men, though some others are expected to join their class soon. One may get a better view of these men from an editorial in the earlier pages of this RECORD.

One change appears in the faculty. It is the great pleasure as well as the good fortune of the Seminary to have secured the partial services of Dr. Brown of Union Theological Seminary. By an exchange Dr. Hoyt goes to New York and Dr. Brown comes to Auburn on Fridays. This peculiar circumstance which supplies Union with a Professor of Homiletics and Auburn with a Professor of Theology is a matter for mutual congratulation to these two seminaries.

The Night of Experiences referred to in the Calendar is not a novelty but a reform. The experience meetings of last year and of other years were disappointing to many and especially to those who advocated such an institution. The desire of the originators of this scheme was that men might get some helpful suggestions by comparing their experiences of the summer. The meeting had not secured the desired result, but had developed into a mere relation of funny incidents and amusing anecdotes. The meeting this year was a success. The faculty were invited to supper, after which came the telling of the summer's experiences. Some very vital facts were disclosed to the benefit of both faculty and students. Problems which had been met and the manner of dealing with them, or the inability to cope with these problems, formed the greater part of each one's words. We hope that the next few years may see even more decided efforts to make the meeting helpful and suggestive, rather than simply entertaining.

Among the various changes, not last nor least important, are those in connection with the Silliman Club. A grand time and labor-saving institution is the new walk from Morgan Hall to the club through the apple orchard. This cuts off many steps and saves shoe leather, though the physical exercise, forced upon the men in the longer road around, is sorely missed. The change in management is so far very satisfactory. We all regretted the resignation of Mrs. Hyatt, the former matron, for her many kindnesses had endeared her to the

student body. Mrs. Treat, the new matron, is fast winning a way into the hearts of the men through the never failing avenue of the mouth.

To cope with the spirit of prosperity and progress, the book room has secured the election of an assistant manager. This assistant, F. Leroy MaCauley, is to succeed to position of manager next year. The election being made from the middle class, the custom of having a senior as manager is still retained. It is hoped that this arrangement will give better satisfaction both to the management and to the student body.

Dr. Frederick J. Bliss, Ph. D., gave a course of three lectures which were very well received. The material presented was the result of years of study and active participation in the work of excavation. Dr. Bliss has spent many years in Palestine in the service of the Palestinian Exploration Fund. Auburn is most fortunate in sharing the results of such labors with a man who has been personally engaged in the work.

Rev. Frederick J. Stanley, D. D., L. H. D., furnished some very encouraging facts under the topic: "Signs of the Times Around the World on the Sabbath Question." We would be glad were we able to publish an extended article on this subject. The work being done at present by the American Sabbath Union, is most inspiring and should have the hearty support of all those to whom the Christian Sabbath is dear. The great progress made in the matter of Sabbath observance should make us feel a longing to aid in the great work. Next year, 1907, the three hundredth anniversary of the first permanent white settlement in the United States is to be commemorated by a National Exposition at Jamestown, Va. The last week in June, Congress passed a bill appropriating over one million of dollars for this exposition. That act contained the clause making precedent the payment on the condition that "*the grounds shall be closed on Sundays during said exposition.*" After several months of faithful effort on the part of Sabbath Associations and kindred organizations, representing the Christian sentiment of the people, there was not a word on this point in the bill on Tuesday, June 26, of the week in which Congress adjourned. Victory was snatched out of the jaws of defeat by the heroic and wise labors of the "International Federation of Sunday Rest Associations of America." Dr. T. T. Mutchler of Philadelphia, Secretary of Penn. State Sabbath Association, went to Washington that last week in June and by his wise, sagacious and herculean efforts as the Federation's representative, assisted by influential congressmen, induced the Joint Committee to insert the Sunday Closing Clause. As a signal triumph for the Sabbath cause, this fol-

lows happily the successful observance of the Sabbath day for seven months by the Louisiana Purchase Exposition at St. Louis in 1904.

At Jamestown this act has a historical significance. In the "eternal fitness of things" that settlement was only twelve years old in 1619 (the year previous to the landing of the Mayflower) when history records it passed the first Sabbath law on what is now United States territory. Our land from the first therefore, was virtually committed to observance of the Sabbath as a day of rest and worship.

The Dominion of Canada, on July 6, passed the strictest and most sweeping Sabbath law ever yet enacted by any nation, quite surpassing Australia. That act even forbids the sale of foreign Sunday newspapers, a blow at America, as our Sunday dailies have been imposed on our Canadian neighbors many years. If this new code of Canada is faithfully executed she will set the pace and example in Sabbath observance for the whole world.

These are but instances showing the nature of a great movement. A better view comes when we note the position of heathen China on the subject. The nation we consider in many ways as most backward, has caught enough of the vision of progress to issue an edict requiring Sabbath observance. When we join to these the similar edict in Japan of a few months ago, the strict laws adopted in France, the Bishop's bill of New Jersey, the work of the Supreme Court in Kentucky, the work in Philadelphia and the interest awakened in England, we may well feel that the time is ripe for impressing upon God's people the desire of the Creator to keep the Sabbath day holy. Full information of the work being done by the union and the progress in other countries may be secured from "The American Sabbath Union," 203 Broadway, New York City.

"Christian Friendship" was the subject of a heart-warming address by Dr. Hoyt, an exposition of Rom. i:9-16. The attitude of Christian men toward those of the household of faith should be characterized by peculiar attributes. In the first place comes sincerity. "Let love be without hypocrisy." We must speak simply and naturally what is in our hearts and nothing more. Then friendship is discerning. There must be discrimination. "Abhor that which is evil." We say "Love is blind," but true love that goes out in an honest effort to help others in Christ's name is never blind. It is most sensitive to the presence of evil. We do not need to love the defects nor sins of our friends; nay rather love looks beneath all temporary failure and lapses and sees the noble possibilities and believes in these. "It cleaves to that which is good."

Christian friendship has regard for others—is considerate. "Be kindly affectioned one toward another." If weak or erring they need

all the more tender and loving care ; not seeking self-exaltation, but in honor preferring one another. A heart of love makes one unconsciously a gentleman.

Christian friendship further is typified by a spirit of usefulness. Diligent, not slothful—serving. A slothful life cannot serve men in love. The heart afire with Christian love carries a man through real service of friendship—never gives up friends and never ceases to pray for them.

The law of sympathy is preeminently a trait of Christian friendship : putting oneself in another's place ; tries to understand the life and feel with that life. Rejoice with the joyful and weep with the sorrowful. Though our hearts are full of sorrow we must wear a smile with those who are glad.

Such was the friendship of Paul to Timothy—such to the slave Onesimus. "He became all things to all men that he might by all means save some."

Friendship is the great educator of life. It opens the door into the mystery of life. It is the power of interpretation of life. Nothing will give us greater insight into truth than to gain this wonderful insight into another soul. Nothing will win like friendship.

Look at every life as a spiritual being, for we touch heaven when we touch human life. If we look at the life of Christ and have our hearts filled with divine love, we shall instinctively turn to the life of our brother.

## BOOK REVIEWS.

*Comparative Religion, Its Genesis and Growth.* By Lewis Henry Jordan, B. D. (Edin.) with Introduction by Principal Fairbairn. (New York, Charles Scribner's Sons. XIX, 668 pp. 6x9 inches. \$3.50 *net*. On sale by Irving S. Colwell, Auburn, N. Y.) This book excites our admiration. It is a thesaurus for the student of comparative religion. The literature and learning of the world has been gleaned to make the book. It is not a study in comparative religion, but of comparative religion. It is the history of this new, would-be science. As such it is without any competitor. The author has used endless patience and unusual scholarship. Principal Fairbairn calls attention to the vast labor necessary for the results gained. The book must be possessed and used to realize its value. One criticism may be ventured, that, in common with many distinguished writers, such as Pfeiderer and Ladd, the distinction between science and philosophy is not clearly drawn. It is one of the confusing facts in the study of religion that writers do not distinguish properly between philosophy and science. There is given a bibliography of great value. There are also a few charts indicating the prevalence of various religions. The appendices to the volume are of great value, pp. 483-572. Mr. Jordan has laid many under obligation.

ALLEN MACY DULLES.

*Letters to Sunday-School Teachers on the Great Truths of Our Christian Faith.* By Henry Churchill King. (Boston, Pilgrim Press, 1906, VI, 199 pp. 4½x7½ in. Paper, 25c. *net*, boards 60c. *net*.) "Letters" not lectures. The first word is more inviting, more friendly and companionable. It is less suggestive of technical language. President King has kept the promise suggested in that word. President King says that his purpose is "not to aim to say novel things, but we are to try to find our way together into clear and deep abiding convictions concerning the great fundamental Christian truths," and "to strip the discussion of all these more or less technical terms" which "have often served to hide rather than to reveal the real truth as it is in Christ." President King has certainly succeeded in his purpose. The chapters are letters. They treat of the great fundamentals of our faith. They are in the language of the people and not of the school. While written "especially to the younger teachers" the book will instruct, inspire and be a guide to any and every reader. The letters are but twelve in number. Number one is upon "Underlying Principles," and sets forth the need of deep, spiritual convictions which "involve your personal relation to God." Number two gives three reasons why so often the spiritual life seems unreal. Then follow two letters upon the great questions of Christ: "The significance of

Jesus Christ" and "God manifested in Christ." After nine suggestions President King says: "If only a tithe of what I have said were true, surely here in Christ is the supreme fact in history, the one priceless fact of the world." The fifth letter follows naturally and is "Men in the Light of Christ." That we must see men as Christ saw them. That sin is measured in the light of God's relation as Father and God's love and purpose for man. Five letters, sixth through the tenth, have friendship as the key word. The Christian life is set forth as a life of friendship with God and man. And the Christian's duty is the enlarging the circle of friends and deepening friendship. The foundation of friendship is threefold, "mutual self-revelation and answering trust, mutual self-surrender, and some deep community of interests. This friendship with God will be deepened in the same way as human friendships are. The things which lessen human friendship have the same result upon one's friendship with God. Letter eleven is upon "The Fundamental Temptations," which underlie all the temptations of life. President King does not follow the usual method of treating the three great temptations of Jesus, viz.: trying to show what each one separately may suggest, but suggests that all three set forth the same fundamental temptations, five in number. The last letter is to lead all to see the supreme claims of the Christian life upon thoughtful men. These supreme claims are nine in number. The reading of these letters will certainly result in "the double conviction both of the greatness and of the simplicity of the faith in Christ" and also in a "deeper sense of the meaning of your work as teachers of the religion of Christ, and of the joy of his service."

C. D. JACOBS,  
Detroit, Mich.

*Without Excuse.* This is the title of a most helpful book prepared by Rev. Arthur J. Smith, D. D. It will be found specially useful in dealing with inquirers or indifferent church members. The doubts and difficulties have been classified, and scripture passages selected to use in each case. Copies of this booklet can be secured at five cents each, by writing to Parley E. Zartmann, Winona Lake, Ind.

*Key Words in the Teaching of Jesus.* By Prof. A. T. Robertson, D. D. (American Baptist Publishing Society, Phil. 121 pp. 5 $\frac{1}{4}$  x 8 in. \$.50 net). "Multum in Parvo" is what one feels like saying as one finishes reading this volume; not that there have been so many original things said, but that so many of the old, fundamental truths have been so tersely stated, and in such new setting, as to give them the freshness and vigor of originality, so condensed as to make the reader feel that he has read a volume of several hundred pages instead

of one of only 128. The author is often epigrammatic and antithetic, as when he says, "Ceremonial righteousness, when merely ceremonial, spells hypocritical righteousness, which is the worst form of un-righteousness," p. 82. "To love God and not man is to be merely theological without heart and with no helping hand. To love man and not God is to be merely humanitarian and to run the risk of not being that long," p. 87. "Christ put accent on Creed, but not mere belief in Creed," p. 89. In speaking of the proper designation of the Third Person in the Trinity he insists on Holy Spirit, instead of Holy Ghost. "He is the spirit of life, and not the ghost of death," p. 97. "Jesus is the picture of the Father, but the Spirit explains the picture," p. 100. As indicated by the titles of the seven chapters there are seven keywords, of which he says in the closing paragraph, "These seven 'words' of Jesus are not all that he spoke to men. They are, however, most important for the comprehension of the theology of our Lord. If we rightly understand the great Teacher's message concerning the Father, the Son, Sin, the Kingdom of God, Righteousness, the Holy Spirit, the Future Life, we shall be able easily to construct an orderly and a correct outline of the remaining doctrines." It is well worth reading; every paragraph suggests a big sermon.

V. N. YERGIN.

*The Making of a Teacher.* By Martin G. Brumbaugh, Ph. D., LL. D., Professor of Pedagogy in the University of Pennsylvania. (The Sunday-school Times Co., 1905. XV, 351 pp. 5 $\frac{3}{4}$  x 8 $\frac{1}{4}$  inches. \$1.00). Dr. Brumbaugh is one of the leading specialists in this country in the science of pedagogy, and is at the same time an earnest Christian and successful Sunday-school worker. He is, therefore, peculiarly well qualified to discuss the various "phases of the problem of religious education," as he has done in this interesting and informing book. While holding to high pedagogical ideals for the Sunday-school, he nevertheless lays emphasis upon the value of the Sunday-school as an organization primarily, not "to acquaint children with biblical facts, but to set the currents of the soul in the channels of truth." "Primarily the book is intended for Sunday-school teachers," with the conviction on the part of the author that "the fundamental need of the religious world today is a better understanding of the laws and materials of teaching." Much of the material of the book has appeared in the *Sunday-school Times*, but it has been rewritten and rearranged for this presentation. It is in popular form and in untechnical language, but it is none the less scientific in its accuracy and spirit. There are twenty-eight short chapters, not one of which

is upon an unimportant theme. The discussions are characterized by sanity, clearness and directness. The author shows the teacher-habit by appending to each chapter a list of luminous and suggestive questions, which help the reader to crystalize the impression made by the chapter. No Sunday-school teacher can read this book without receiving help at many points of the teaching problem, and no Sunday-school teacher should fail to read the book, even though he may be compelled to differ at times with the learned and sensible author.

GEORGE B. STEWART.

*The Eye for Spiritual Things.* By Henry Melvill Gwatkin, D. D., Professor of Ecclesiastical History and Fellow of Emmanuel College, Cambridge. (J. T. Clark. Imported by Charles Scribner's Sons. 1906. VIII, 261 pp. 5½x8¼ in. \$1.50 net. On sale by Irving S. Colwell, Auburn, N. Y.) This is a volume of twenty-eight sermons of exceptional freshness—almost originality in thought, and at the same time most conscientious, scholarly exposition of Scripture. Most of them have been prepared for the university students. They are scholarly sermons for honest scholars who revere God's word and are constantly discovering the larger scope of its truth. The author states this as their central thought: "Christ our Saviour came to destroy nothing at all save the works of the devil. The knowledge of God is not to be earned by sacrificing reason to feeling, or feeling to reason, by ascetic observance or by orthodox belief; it is given to all that purify themselves with all the force of heart, and soul, and mind. Further, the only power that can bring feeling, thought, and will into harmonious action is the personal influence of Christ—which St. Paul sums up in faith. From that personal influence all holy desires, all good counsels, and all just works do proceed, though the doers be those who never heard His name; and to its transfiguring power, if it be rightly received, no limit can be set even in this life." This hopeful spirit is seen in some expressions in "The Old Things Passed Away." "God unsettles the simple belief of ignorance that He may give us the nobler faith of them that know. Nothing good can perish. Though He sift it as corn is sifted, yet shall not the least grain fall upon the earth." He champions, therefore, unceasing, individual search for truth. "They are suicides who go over to Rome to escape the trouble of thinking." Yet "Reason is not able to discover but to recognize God's truth." In his strong discussion of "Job's Problem," Prof. Gwatkin says of predestination, "It is a great mystery. As I find it in the Bible, it refers not to salvation and perdition, but to this world's good and evil things, and misfortune is the loss of this world's good things, or the gaining of this world's evil things." The sermons



are discussions of the most difficult theological problems in the light of modern conservative scholarship. Through them all the Scripture is made to speak with new authority and an outreaching grasp that almost startles. There is no Unitarianism in "Christ as God," for He is as "divine as the Father and as human as ourselves." Possibly the reader will not accept every conclusion, except that God's vision and plan are vastly wider than he can conceive. The compactness and directness of the sermons are features most acceptable to the busy reader who is glad for the inspiration of the truth without being wearied by a long journey through non-essentials.

CARL WADSWORTH SCOVEL.

*Applied Theology.* By Rev. F. C. Monfort, D. D., is a small volume of what might be called sermonettes. (Monfort & Co., Cincinnati. 234 pp.  $4\frac{1}{2} \times 7\frac{1}{4}$  in.) Without saying so, the author follows the order of the Westminster Shorter Catechism, the titles of the first three chapters, for instance, being "The Purpose of Life," "The Scripture," and "What is God?" It seems as though he might have "passed by" the subject of "Reprobation," but it is evident that his orthodoxy is of the old-fashioned type. However, we note with pleasure that he has translated some of the old terms into modern speech. For example, on page 59 he says: "Election is not only to salvation but to service." He also points out that the theologian is under no obligation to attempt the impossible task of reconciling the doctrines of divine sovereignty and human freedom. Would that theologians had made their pupils believe that long ago. The chapter on "Exact Science" is worthy of a more thoughtful reading on the part of a certain school of scientists than it is likely to receive. It might lead some to pause before throwing away the verities of the gospel for the uncertainties of unproven hypotheses. The tone of the book is hopeful and helpful, and any who wish to know where to find in small compass the gist of orthodox teaching and how it may be applied to modern conditions may read this little treatise with profit.

JOHN S. NILES.

*The Philosophy of Christian Experience.* By Henry W. Clark. (Fleming H. Revell Co. 243 pp.  $5\frac{1}{2} \times 8$  in. \$1.25 net). Is a book of positive value. It is the work of one who has investigated carefully and thought profoundly upon the common experiences of the Christian life, and has the ability to express his thoughts in a clear and forceful manner. The foreword by Dr. Marcus Dods whets the appetite and the reader is not disappointed from beginning to end of the feast. If people who reject religion because of what seems to them its extravagant claims, could be induced to read this book, they would

appreciate better why these claims are made and why they are not unreasonable ; so clearly does the author show that the soul's need of religion is its greatest need. If those who have but a partial or prejudiced view of the cardinal doctrines of conversion, repentance and faith, would read it they would receive new light on these subjects which could hardly fail to clarify their ideas. Those who are dissatisfied with their own type of Christian experience will here find the cause of that dissatisfaction and the remedy. The chapter on the Fatherhood of God is most illuminating. While the book sounds the depths of Christian experience it is not "heavy reading." In its two hundred forty-three pages there is not one that is dry and the reader leaves it with a new view of duty and a new courage to undertake it, so vivid is the picture of what the indwelling Christ is able and willing to do for the soul that welcomes Him. This may seem extravagant praise, but the unusual quality of the book seems to warrant it.

JOHN S. NILES.

*The Development of Palestinian Exploration*, being the Ely Lectures for 1903. By Frederick Jones Bliss, Ph. D. (New York, Charles Scribner's Sons, 1906. XVII, 337 pp. 5x7½ in. \$1.50 net. On sale by Irving S. Colwell, Auburn). This volume presents the lectures, delivered before the Union Theological Seminary in 1903 on the Ely foundation. But the material used in the lectures has been both amplified and modified. Dr. Bliss has traced most carefully the course of the development of exploration in Palestine, beginning with chapter I, "The Dawn of Exploration," and closing with chapter VIII, "The Exploration of the Future." He has clung so closely to his subject that the book is chiefly interesting to those who already have considerable interest in the subject of exploration. It is in no sense a popular book designed to help the average student of the land or the book. As the introduction states, "Our little volume is itself as essay toward an eclectic and comparative bibliography." From the long line of travelers who since earliest days and with varied motives have visited the Holy Land, the author has selected those who have made some special contribution to a knowledge of the land. Some were pilgrims merely, some were travelers seeking new sensations, some were pilgrims who were scientists as well. The book tells the story of these men. Our knowledge of the land has been dearly bought. For seven chapters the author looks into the past. But in the last chapter he turns prophet. The tone and the style change. Dr. Bliss the explorer is speaking, and what he has to say in chapter VIII ought to be of value to every earnest minister.

WARREN S. STONE,  
Le Roy, N. Y.

LIBRARY OF THE  
MAY 28 1907

Vol. 2

JANUARY 10, 1907

No. 6

THE  
Auburn Seminary Record

The Church's Ideal for Its Ministry.

The Place of Theology in the Life of the  
Modern Church.

ISSUED EVERY OTHER MONTH

BY

Auburn Theological Seminary

AUBURN, N. Y.

# THE AUBURN SEMINARY RECORD.

## EDITORS.

PRESIDENT GEORGE BLAKE STEWART.  
PROFESSOR HARRY LATHROP REED.  
ORA FLETCHER GARDNER, LANDSEY S. R. HADLEY,  
JOHN SHEARER WOLFF, MERTON SIKES FALES.

Address ALL communications and make ALL Remittances to THE  
AUBURN SEMINARY RECORD, MORGAN HALL, AUBURN, N. Y.

Edited by the Faculty and Students. Published by Auburn Theological Seminary, Auburn, N. Y.

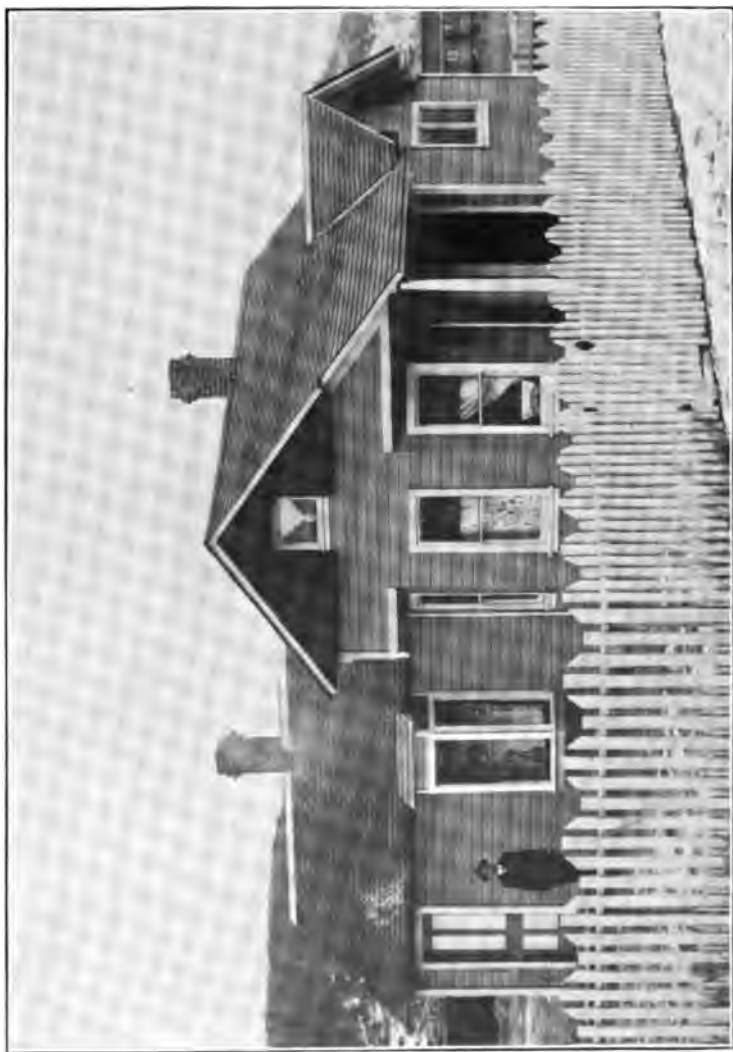
Subscription price \$1.00 per year, in advance. Single copies, 20 cents.

Entered as second-class mail matter at Auburn, N. Y.

## CONTENTS.

EDITORIALS:	Page
Symposiums on "What I Desire in My Minister".....	295
Responsibility of Pastors.....	307
Calls.....	308
The Music of Worship.....	308
A Professor of Voice Culture.....	310
Midwinter Conference.....	312
What I Desire in My Minister.	
Preaching, the Great Purpose of His Life.	
Hon. John M. Foster	313
Naturalness, Sincerity, Fairness, Punctuality, Robert Cluett	314
Leadership and Teaching in Spiritual Things.	
John Wanamaker	316
Business-like Methods.....	316
Edgar C. Leonard	317
Character, Leadership, Gospel Preaching, John H. Converse	317
Tithing as a Requirement.....	319
Thomas Kane	319
A Man of Sanctified Common Sense.....	320
H. J. Heinz	320
Sympathy, Leadership, Aptness to Teach.	
Henry Winsans Jessup	320
A Manly Man.....	322
Hon. Serena E. Payne	322
An Inspirational Preacher, a Devoted Pastor,	
Henry B. F. MacFarland	322
The Place of Theology in the Life of the Modern Church.	
William Adams Brown, D. D.	323
Alumni.....	323
Seminary Annals.....	340
Book Reviews.....	332
Contents of Vol. II.....	353





**"THE SNUGERY."**  
See Page 342.

# THE AUBURN SEMINARY RECORD

---

JANUARY 10, 1907.

---

**The Church's  
Ideal for its  
Ministry.**

The Church has a high ideal for its ministry. The fact is attested in many ways, and by various kinds of witnesses. Adverse criticism no less than high praise is evidence of the fact. Many a Church is perfectly satisfied with its own pastor and happy under his leadership and his ministry. But almost every church is exceedingly hard to please, when it comes to the choice of a new minister. It is not merely that the members are critical and unreasonable in their demands. They want the best. It is not pure selfishness. It is a testimony to the high ideal they have, consciously or unconsciously, for the Christian ministry.

What minister in a happy, hard-working and successful field has not had letters of inquiry from vacant churches, asking if, in his acquaintance there was some man whom they could secure for pastor, who had the following characteristics—and then submitting a list of virtues and attainments which he has never known to be combined in any one man? Some time ago a letter was published in one of the weekly periodicals, which purported to be written by the session of a Church to a theological seminary, asking if the Seminary could secure for the Church a pastor. It ran something like this: "Send us a young man who will convert our church members, revive our office-bearers, inspire our young people, save the sinners, increase the finances, popularize the Sunday night service, spiritualize the midweek prayer meeting, and bring the men into the Church; and let him add to the above, grace of person, sweetness of disposition, gentleness of speech, social ability, political inactivity, pastoral care; with a sweet and gracious helpmeet, without children, who will assist but not run either church or pastor. Let us hear when you find him, and

we will give him a call, promising him six hundred dollars, without a manse ;" and signed by the session.

There is a real truth in such satire. It is not merely that the Church is exorbitant in its demands, but that its ideal is so high. A gifted, devoted, consecrated man would in almost any case be received with a glad welcome, and enter upon a happy ministry, even if he were far from meeting every requirement of the ideal. The ideal is so high that it cannot be reduced to terms of mean proportions.

---

We have an interesting symposium in this number. Several laymen, representing "the pew" have said very concisely and very plainly what this ideal is for their own pastor, or at least what are some of the pastors of that ideal. If you would take the trouble to make a list of the qualities, the natural gifts and the attainments which are included in these expressions of opinion, you would find them little less than the extravagant demand of the letter quoted above. And yet they are not extravagant. It is not too much to ask that a minister should be a leader in things spiritual, a preacher of the word, scholarly, sincere, tactful, sympathetic, winsome, impartial, punctual, neat, business-like in methods, economical, faithful, full of faith, a manly man. Is it too much? No, it offers a challenge to the young men of our colleges, looking for a place in which to make their lives count. To the very noblest and best of our young manhood it says: "If you are looking for a place where everything that you are, all that is best and noblest will have large use, where no gift or accomplishment, no virtue or attainment will rust for lack of using, where real worth is received and recognized at its highest value always and invariably, if you are honest and unselfish and devoted, you can find that place in the Christian ministry. Who accepts the challenge?

❦



**When are  
Decisions for the  
Ministry Made?**

The statistics given on another page regarding the time of life at which men decide to enter the ministry and the influences bringing about this decision are worthy of note. These statistics were gathered at a convention of theological students, representatives from eighty theological seminaries in the United States and Canada of twenty different denominations. The answers given were by show of hands with no time to consider the questions and the count taken was approximate, yet the results as given seem to be substantially correct for that representative body of men.

The most significant item in the statistics is the fact that of the 350 men 225, or 63 per cent., decided before entering college that they would go into the ministry. Only 65, or 19 per cent., decided while in college, the remainder, 18 per cent., making the decision after graduation.

Taking into consideration the small aggregate of men who are going into the ministry, we see that the whole number of men in our colleges and universities who decide on the ministry as their life work is surprisingly small. How is this condition to be changed? The fact that none of the 350 men made their decision as a result of public addresses on the subject does not show those addresses to be of no value, for the facts and the need as presented in such addresses were probably in many cases a factor in forming decisions that came as a direct result of private conversation. Yet it is shown that what counts most is the private and the silent influence. The very best men in college are apt to be strongly influenced for the ministry without knowing it, where the personality of those ministers with whom they come in contact makes the ministry attractive to them.

**Responsibility  
of Pastors.**

The responsibility of pastors to fill the ranks of their own profession is very strongly brought out by another set of figures. Out of the 350 present, 150 had been led to their decision by

private conversation with ministers and theological students and 150<sup>2</sup> directly through the influence of their parents. Of the first 150 we may hazard the guess that the larger number were<sup>3</sup> influenced by their own pastors. In the matter of awakening in the home the proper attitude toward the ministry, the opportunity of the pastor is scarcely less apparent. Mr. Mott in the course of the discussion which brought out these statistics, spoke of the many homes of Scotland where it is considered the highest honor that can come to the family that one<sup>4</sup> or more of the sons should enter the service of God as ministers. The home is the vital point, the place where most of the decisions for the ministry are made. It is the home that must be influenced by the pastor today, in order that the demand<sup>5</sup> for strong men to lead the church may be supplied.



**Call.** The popularity of Auburn men in the church has recently been demonstrated anew by requests from Kansas, California, North Dakota, Washington, Massachusetts, Michigan, Ohio, Philadelphia, New York City, Arabia, China and Japan for from one to half a dozen men to fill important<sup>6</sup> posts of service. It is getting more and more to be understood that a diploma from Auburn is almost an assured guarantee of a man's fitness and capacity for the pastorate. While it is gratifying to receive these requests, it is painful not to be able to meet the demand. There are not enough<sup>7</sup> Auburn men to go around.



**The Music of Worship.** So vital and important is the matter of music in the public services of the Church that we received with great satisfaction the announcement early in the term that we were to have a lecture on "The Music of Worship" by Dr. Brewer, organist of the LaFayette Avenue Church, Brooklyn. It was not simply the competence of Dr. Brewer that gave largeness to our expectation,

but also the fact that he was to bring with him the quartet of the church in order to illustrate his teaching. Theory and practice were both to be set forth together. Invitations having been sent out to all the musical people in our churches, Willard Chapel on the evening of November 14, was filled to overflowing and the unanimous verdict was that we had been given an exceptionally delightful and profitable evening. Dr. Brewer's musical ability and training, his wide experience and above all, his appreciation of the place and duty of a church organist have fitted him to speak authoritatively and his exaltation of the position of the one who has in his hands the conduct of the music of the sanctuary was just and worthy of attention. Not every one, of course, can have such rare voices as has Dr. Brewer, to work out for him his ideals, but training will do much and sympathy with the whole aim of the service is indispensable. This very sympathy with the earnest purpose of sacred music was, after all, the charm of all that was said and sung during the evening. It was not to music for music's sake that we listened, but to music for the truth's sake. The singers entered into the spirit of what they sang. Their aim was interpretation. The dominant spirit in the quartet singing of the LaFayette Avenue Church is evidently not personal display but helpfulness in worship; and what may not such sweet, harmonious voices accomplish who can impress the heart with their own devoutness! If voices anywhere cannot, then the time of their singing is the time when worship ceases, when the congregation becomes simply an audience and the choir gives a performance. Better than that will be most any kind of singing which tries thereby to worship. It is upon this point of sympathy that Dr. Brewer laid especial emphasis and his choir followed him in expressing it. We shall not soon forget their rendition for us of all varieties of Church music. Finish, delicacy, dignity and true feeling were in all they sang. We can only wish that it may be the privilege of many to hear Dr. Brewer and

his quartet. Their spirit and training give them a mission as regards Church music and we are indeed glad that they could come to us.



The recent lecture on the Music of Worship  
**A Professor of** by Mr. Brewer, assisted by the choir of the  
**Voice Culture.** LaFayette Avenue Church of Brooklyn gave a brilliant illustration of what could be done here, if we had a Professor of Voice Culture and Music. It made most evident the necessity there is for this professor.

Who in that large and delighted audience did not wish that he might have in his church, music of the same high and inspiring character? Of course, Mr. Brewer and his associates are artists with rare gifts and skill, and they make a combination, which, in the language of the street, "it would be hard to beat." Yet after making large allowance for the unusual musical ability of these ladies and gentlemen, who gave us an evening of rare pleasure, it remains true that the same result to a fair degree might be accomplished by musicians of far less ability and training. There is no insuperable difficulty in the way of any average church having its musical service on the same high level of worshipful and inspirational power, if not on the same high level of artistic ability.

In this, as in all other parts of church activity, the pastor holds the key to the situation. He may and ought to bring the music to the highest degree of efficiency, not as mere music, but as a part, an important part, of the worship. It ought to be brought into harmony with the rest of the service and it belongs to the minister to see that it is. At the present time, there are few ministers who have any significant relations to the music of the church and few have any fitness to make such relations worth while.

These and many other considerations create a demand for a Professor of Voice Culture, Liturgics, Church Music, Hymnody and Hymnology. He ought to train the men so

that they would be able to conduct the worship in the sanctuary in a dignified, reverent and fitting manner; a training, which all too many ministers now show the lack of. He ought to train them in the management of their voices. Many a minister would have converted a failure into a brilliant success, if he had been trained in the use of his voice, that most marvelous, most potent of all musical instruments. It is impossible to over-emphasize the importance of making these young ministers skillful players upon it. He ought to open to his classes the inexhaustible wealth of spiritual fervor, inspiration and power there is in our religious hymns and tunes and prepare them to go out into their parishes to use it for the enrichment of public worship and the deepening of the piety of the people. It is easy to see how this professor would occupy a chair second to no other in value to the young ministers, in fitting them for the effective performance of their public duties. The man to do this great work can be found, if some one will furnish the endowment needed for his Chair. The work should not have to wait long upon the money, for its urgency is great.



**The Advantage  
to the City  
of Auburn**

The effect on the music in the churches of Auburn of a Professor of Church Music in the Seminary is easily foreseen. He would regard as an important part of his work the training of the students in the proper singing of hymns, anthems and solos, and would with their aid give public recitals to the delight of the citizens. He would organize his students, and doubtless other musical people of the city, into great choruses for the singing of the chorals, cantatas and oratorios of the Church. Under his able direction the fine musical entertainment by Mr. Brewer and his choir, now so rare in Auburn, would become a common and welcome feature of our city life. In many ways, he would be able effectively to promote the mus-

ical interests in the city, and to support the valuable work now so generously done in this direction by the Hon. Thomas M. Osborne, the Beethoven Club and others. Under his influence and guidance Auburn would in a few years become famous for the excellence of the music in all of its churches and Sunday-schools. This would react to the advantage of the Seminary students, who would gain immensely in the object-lesson furnished Sunday after Sunday in all of our churches of a worshipful musical service, in which the rich, full singing of the whole congregation is ably led by competent choirs. The interests of the city, the churches and the Seminary are one, and it is a matter for the devout wish of all who love those interests that they may not have to wait long for some one to supply this professorship.



The conference which the Seminary has held for a number of years in the latter part of January or early part of February, in observance of the Day of Prayer for Colleges will be omitted this year, as announced on another page. This will prevent the next number of the RECORD from being the usual Midwinter Conference number. It will however, be an especially interesting number, as it will contain several historical papers relative to the Seminary.

## WHAT I DESIRE IN MY MINISTER.

The RECORD gratefully acknowledges the generous and hearty response of the following gentlemen to its request for an expression of opinion on the subject, WHAT I DESIRE IN MY MINISTER. That they are all men of prominence in business life, in political life, at the bar, in statecraft or all, makes their opinion well worth having, and lends great weight to their judgment. This symposium follows naturally that of the January RECORD a year ago, on THE ATTRACTIONS OF THE CHRISTIAN MINISTRY, as seen by men in the pastorate.

### PREACHING, THE GREAT PURPOSE OF HIS LIFE.

JOHN W. FOSTER.

"What do I desire in my minister?" I want my minister to make preaching the great purpose of his life and to it devote his best energies. I would not discourage pastoral labors, but I would have these made subordinate to his pulpit duties.

A few weeks ago William J. Bryan delivered an eloquent address before the Presbyterian Brotherhood Conference. At its close among the many congratulations received was the suggestion that he ought to be made the pastor of one of our most prominent churches. His reply was that the congregation might be disappointed, if he had to preach two sermons a week. Those of us who are in the habit of attending two public services each Lord's day are entitled to hear as good a sermon in the evening as in the morning, and no man can meet that expectation without earnest, continuous and thoughtful preparation during the week. No man can meet this draft upon his intellectual powers for fifty-two days in the year, and for a series of years in the same charge, without the most painstaking and untiring labor. Hence, I think the theological student should in his preparation for the ministry keep this demand steadily in mind.

I desire my minister to preach every Sunday the simple gospel. The "old, old story" never wearies the average congregation, if it comes from a devout mind with preparation in the message. My ideal sermon is one which has an appeal to the unconverted and a spiritual uplift for the Christian. I

want my minister to be abreast of the times on all new theological questions and research, but I do not want him to bring them into the pulpit. I have formed certain fixed views of Christ, his gospel and the inspiration of the Bible, from a careful reading of that book of books and of the Shorter Catechism, and it will not make me a better Christian or profit my spiritual life, to unsettle these views by a discussion in the pulpit of new theories of Christ and the Holy Scriptures.

Finally, I want my minister to act upon the belief that Christ's gospel is the surest cure of all social and political evils, and that his best method of promoting temperance, social morality and good citizenship is to bring men into the church. I do not say that my minister should not take part in public movements for the betterment of society, but the time he gives to the platform deducts that much from the interest and thought of his pulpit labors, and by the latter he can most effectively help his fellow-men to a better life. In a word, I want my minister to emphasize in his life-work the declaration of that most successful preacher, Paul: "It pleased God by the foolishness of preaching to save them that believe."

Washington, D. C.

---

#### NATURALNESS, SINCERITY, FAIRNESS, PUNCTUALITY.

ROBERT CLUETT.

He should be natural, be himself, and not attempt to be someone else.

He should present the Truth with such positive conviction and persuasiveness that it will come to his people as God's message, and not his own. His sermons should have two objects in view, the building up and strengthening of the faith of Christ's followers, and the saving of sinners. This purpose should be followed outside the pulpit, and unless these two objects are gained, he may well question his call to the ministry.



If possible, he should avoid reading his sermons in the pulpit, nor should he be too closely confined to notes. There may be force in a message of love that is read, but there is far more power in one spoken directly to those who are the objects of that love.

It goes without saying that the life of the minister should accord with his preaching, for what he is is as important as what he says.

While it may be somewhat difficult to treat all alike, a minister should studiously avoid showing favoritism, for it is almost as unwise in a church as in a family. Not only interest, but real friendship should be shown for each member.

A minister should always be neat in his personal appearance, and punctual in all his engagements. Better ten minutes early than one minute late.

If possible, he should be free from financial worry, and as a means to this end he should live within his income.

While he should be consulted concerning the financial affairs of the church, he should not be expected to bear any of the burden of providing funds for current expenses.

He should show an active interest in all the organizations of the church, and have a voice in the conduct of most of them.

He should carefully study the capabilities of the members, and see that each person is charged with some responsibility. He should avoid doing himself what may possibly be done as well by some member of the church or congregation.

A church is approaching the ideal when every member works and gives.

A minister should not hesitate to call on the busiest man or woman in the church, if he has important matters to discuss. He will have the good sense to have calls of a merely social nature well timed.

He should not limit his interest and sympathy to the affairs of the church, but should be active in things that have to do

with civic righteousness, and be in touch with the work of the different philanthropic institutions of the city.

He should avoid sensationalism in his sermons or in their titles, but he should make liberal use of printers' ink, in a dignified and legitimate manner.

Above all, he should manifest the strongest faith in God, and in the work He has called him to do.

Troy, N. Y.

---

#### LEADERSHIP AND TEACHING IN SPIRITUAL THINGS.

JOHN WANAMAKER.

Answering your letter as to what I desire in my minister, as a layman I would say that I desire his leadership and teaching in spiritual things and to give me the benefit of a Sabbath free from questions of science and politics.

Philadelphia.

---

#### BUSINESSLIKE METHODS.

EDGAR C. LEONARD.

A business man is inclined to measure all things by the standard to which he is accustomed by training and experience and it is difficult for him not to apply these measurements when he comes to consider his pastor.

The modern church, especially in cities, cannot escape many kinds of work which require the application of business principles in their successful conduct. The minister therefore, should be a man of methodical habits and willing to devote a fair share of his time to an orderly disposition of the many details of pastoral work; he should also train himself to think through a proposition and be able to present it to others in an orderly, systematic and convincing manner. Ministers sometimes come to their officers and workers with a vague, general plan stated in very general terms. After hearing him, the business-trained men before him promptly inquire, "What do you want us to do?" At this point he should have

details of work to present, division of responsibility and plans thought out by him which may be taken up by the individuals who have many other things to do in this busy time and who also have to earn their living. It is a sure discourager of enterprise in a church to call together a number of active men who are used to doing business and getting things done and not have some interesting and practical and workable suggestions to make to them.

The time of the present-day minister is woefully broken up and interruptions are too frequent. Demands are made upon him by persons who have no right to call upon him. I think that he should learn to wisely deny himself to some callers. One might easily at this point, enumerate that impossible list of virtues which no human being possesses but which we all "desire in our minister." Anyone who happens to read this article will know what I mean by interviewing any church committee seeking a new pastor. I forbear.

If not asking too much, I would like in my minister, a spirit of thoughtful study of the word of God and frequent expository sermons; they are very refreshing to me. I like them better than dissertations on current topics. The newspapers stir up our feelings sufficiently on them. I don't like a rehash on Sunday from the pulpit and I know a lot of people who feel the same way.

Albany, N. Y.

---

#### CHARACTER—LEADERSHIP—GOSPEL PREACHING.

JOHN H. CONVERSE.

FIRST. That he shall be an example of holy living. His personal character should be above reproach. He should be faithful in all the duties which become an ambassador of Christ; charitable so far as his means may permit, sympathetic, unselfish, patient, upright in the discharge of his business obligations, a loyal citizen and an exemplary member of society.

**SECOND.** That he shall be a leader. His position inevitably places this responsibility upon him in his church. He should, however, carefully distinguish his duties of leadership. Preeminently he should lead in the spiritual activities of his people, inspiring and instructing them in the service of the Master. He should endeavor, if possible, to find work for all.

In the material affairs of the church it were better that he have no concern. He should leave such to the trustees, throwing all financial responsibility on them. He should avoid being forced into the position of a canvasser or money-raiser. His time can better be employed in ministering to the spiritual needs of his flock and in leading them in all good works done in the name of the Master.

**THIRD.** That he should be a preacher of the word. His sermons should have one of two objects; namely, either to win souls to Christ or to instruct and train Christians in service. Within the scope of these two prime objects, there is ample material for his sermons. Exposition, doctrine, sacred history, ethics, civic and social duty may all find a place under these two heads.

He should not think that the occupants of the pews, mostly professing Christians though they be, do not need and do not want to have the way of life constantly set before them. His preaching to save souls will not only benefit such but will lead and stimulate them to be soul-winners. They do not care for literary essays, philosophical discussions, scientific articles or political editorials from the pulpit. They prefer to hear the way of life and their duties in Christian service told over and over again. They will not object to his repeating a sermon which the minister has reason to believe has been effectual, and such a sermon may be preached often with entire acceptability.

**FOURTH.** That he shall be a pastor. He should know every member of his flock as intimately as possible. He should cultivate their acquaintance socially, so that at the proper

time he may approach and influence them spiritually. If his people are too many to make this possible, he should have one or more assistants, and should, in addition, bring the elders into service in visiting, counseling and instructing.

In order that he may do effectually his pastoral work, he should not allow himself to be too much absorbed in church business and ecclesiastical politics. Some duty of this kind, necessarily, devolves on every minister, but he should give the preaching and pastoral work the chief place.

Thank God there are many such ministers.

Philadelphia.

---

#### TITHING AS A REQUIREMENT.

THOS. KANE.

If I were a young man and could have the benefit of my life experience and observation up to date, I would regard the Christian ministry as the most attractive of all the professions, on one condition only. That omitted, I would regard it as the least attractive, remembering that all the other professions need devoted Christian men just as much as does the ministry.

I would gladly enter the ministry as my life work, on condition that I could have a board of officers who would heartily uphold me in requiring that every man, woman and child who became a member of the church I served, must tithe his or her income for the Master's work.

In my judgment, the present prevalent conditions of church life in which the pastor is expected not only to earn his salary and produce the means of paying it, but also to serve as a beggar in order to obtain the absurdly small amount we laymen contribute proportionately to carry on benevolent and Christian work outside of our own home churches, including the causes nearest Christ's heart, Home and Foreign Missions, keep more high purposed and self-respecting

young men from entering the ministry than all other causes combined.

There would be none of this if all the church members were tithers, and but for this, the Christian ministry, of all professions, would most strongly appeal to young men who want to make the most of their lives.

Chicago, Ill.

#### A MAN OF SANCTIFIED COMMON SENSE.

H. J. HEINZ.

In answer to your inquiry as to "What I desire in my minister," I will say in the first place, that I desire him to be a man of sanctified common sense. I would have him be sincere, tactful, all things to all men, that he may win some. I would have him be a scholarly man of winsome personality.

Pittsburgh, Pa.

#### SYMPATHY, LEADERSHIP, APTNESS TO TEACH.

HENRY WYNANS JESSUP, Esq.

It is a delicate task to intimate to expectant pastors what parishioners may expect of them. The desires of pew-occupants in this respect are as varied as their dispositions, and doubtless, vary with circumstance and age.

I. There are occasions when *Sympathy* is the crying need of the burdened or tempted soul. **The Ability to Sympathize.** God's testing-time, or Satan's tempting time, is come and the unsympathetic pastor at such a time may forever lose touch with his parishioner. Sympathy at such time means wear and tear on Christ's servants, and insincerity is intuitively noted at such a crisis.

II. To men of active life and varied interests a pastor who is a *Leader* of sanctified common sense appeals, day in and day out. **The Power of Leadership.** To his suggestions they are ever ready to respond. To his appeals they will lend an attentive ear. They learn to rely

on his judgment in all things pertaining to the Kingdom, and men, strong men even, *love to be led*.

III. Consistency, sincerity, uncompromising cleanliness of soul and body, all that constitutes a Christian gentleman, a knight of the Lord Jesus, without fear and above reproach, these are essentials.

Their absence is without adequate excuse and means an influence waning as rapidly as such absence is discovered. Paul had no intention of condoning compromises with character when he said he could "be all things to all men." I rather think he meant to emphasize the importance of getting into touch by sympathy with all sorts and conditions of men.

IV. As a layman I want to be *taught*, indoctrinated, fed with spiritual milk or meat according to my spiritual development. I can read essays at home. Orations are out of place in a pulpit. But Christ was a Teacher, and his prophet, first learning of him, must then teach his flock. Practical, helpful, stimulating, encouraging, rebuking when needful, a teacher who is a leader of men, and whose life is an example to believers, has a power he little realizes.

V. The exposition of the marvels of God's word is what the believer needs. The reiteration of the Gospel message is what the unbeliever needs. Back to Christ for knowledge of what the spirit-filled life is meant to be? Yes, and *back to the Bible for text and teaching*.

With such a message, then let the messenger take heed he does not mar it in transmission. Let not emphasis be given to the messenger. Let no fault of delivery or ignorance of pure and appropriate diction distract the attention of the hearer.

VI. If the messenger comes straight from his knees, it makes little difference whether his message is on paper, or just boils out from the pent up reservoir of desire for souls.

"Woe is me if I preach not the Gospel" must be the motif

of his life symphony running throughout its successive parts now swelling in major chords and compelling harmonies, and again recurring in subdued minor strains of sympathetic yearning for souls.

Let the prophet of Christ who speaks on his behalf  
**Summary.** to me be full of Christ's sympathy. A *Man* among men, leading because of his spirit-filled life. Apt to teach the Word, self-effacing and full of that hope which characterizes the perfect, patient, persistent fisherman, and God's Kingdom will come.

New York City.

---

#### A MANLY MAN.

HON. SERENO E. PAYNE.

In answer to your question "What I desire in my minister," I would sum it all up by saying I desire him to be a manly man. Spoken words are not of much avail unless there is a man behind them. He should be of the highest character, honest in thought and deed, with the best educational equipment he can procure, and with a character and presence that indicates sincerity.

Washington, D. C.

---

#### AN INSPIRATIONAL PREACHER, A DEVOTED PASTOR.

HENRY B. F. MACFARLAND.

The noblest man in the world would not be too good to be my minister or your minister. The ablest, the best-trained, the most experienced, the man of superlative degree in every respect, but above all in spiritual life and power, would not be equal to the task. We think of all the great preachers and pastors whom we have known or read about and we form an ideal made of the best of all of them, and wish that there was such a man for our minister. We want him to be the equal intellectually and spiritually of any man in the country. Being Presbyterians we want a man who can preach with



power, and, for my part, I want a man who can pray with power, not only in the public worship of the congregation, but in the private hour of need.

As to the preaching, we do not want a professional orator or a mere sermonizer, giving us essays and lectures, however brilliant or learned, but in the perfectly apt phrase, "a man with a message," a message from God. If he has not this it matters little what else he has, and if he has this, everything else will be added to him. As an average layman I believe I represent the common sentiment of men of affairs in desiring from the pulpit, not occasionally but constantly, a message to the heart rather than a message to the head. Every Sunday we go to church needing not so much instruction as inspiration, whether by means of admonition or invitation. We need the solemn call to repentance, the assurance of a waiting forgiveness, and promise of power against ever-besetting temptation. We want comfort, encouragement, strengthening. We want the worries and perplexities, the disappointments with ourselves and with others, exorcised by the love which brings peace. Now that laymen are generally as well-educated as the minister and frequently read very much in the same general lines, while they may be entertained by the average sermon they are certainly not edified, in the good old sense of that word. The men, and for that matter the women and children, who come into church ought to be made to feel the presence of God, his personal interest in them, and his present and instant purpose to give them just what they most need. Sermons that practically preach doubt and even sermons addressed to doubters, who are always comparatively few in number in any congregation, can do no good to the great majority of those who hear them. What is wanted is the voice of the divine authority, through the mouthpiece, saying "Repent," or "Thy sins be forgiven thee," or "Go in peace." If a man says, "I have no message from God; I get up my sermons as I would prepare an oration, by hard work with my books and my own thoughts,"

he really ought not to be a minister. The ambassador of Christ has of course a message from his King, which is after all also his credentials. And practically, he is not received unless that is the case. It is still true in scores of churches, as it was when Milton wrote his lines, that

“The hungry sheep look up and are not fed.”

But that is a great weakness and misfortune of the church. It is pathetic to see men and women, often without knowing definitely what is the matter, starving away under such shepherds. Human nature is the one constant factor in human affairs. It is exactly the same as in the time of our Lord upon earth and it needs just the same treatment. Wealth and rank and all the other accidents of life only cover from the common view the human heart, restless and discontented, conscious of wrong-doing, desirous of better things, filled with the divine hunger, which can only be satisfied by the divine food.

The minister must also be the friend of his people individually. There is no cant in the use of the words “beloved” or “brethren,” if the minister is really a loving brother and is accepted as such. And he will be accepted as brother and as father, if he has in himself the love of the Father, the love of the Elder Brother. Then in the home he will not be shut out of the real personal life in the category of the ordinary and perfunctory visitor, but will be able in time of joy or in time of sorrow to be a friend of friends, and the true representative of Him who came to minister and to give His life. Without doubt it is in such intimate ministries that every minister worthy of the name is most useful. And everyone of us remembers rather such ministries than any sermons in our gratitude for what ministers have done for us personally.

I have old-fashioned notions, and therefore I do not think ministers should be expected to do anything more than to be preacher and pastor and also, in a sense, priest in prayer. I think the minister should not be required to be the organizer of the activities of the church or the manager of its financial

affairs. In a Presbyterian church the elders ought to relieve him of the former function and the trustees of the latter. Because of the neglect of this principle our Presbyterian laymen are far more active in religious and philanthropic enterprises outside of their own churches than within them. In the Young Men's Christian Association, and in every similar undertaking, Presbyterian laymen and for that matter the laymen of all other churches, have given themselves more than in their own denominational work. Much is now being done to remind them of their obligations and duties to their churches, and it is to be hoped that there may soon be an end of the bad practice of imposing upon our ministers burdens which prevent them from properly performing their true functions and which they never should have had to carry.

In this very hurried outline I have left rough edges which there is not time to file away, and have very imperfectly expressed my convictions. But this will not matter if any man looking for his lifework can be reminded by what I have said that the vocation of the minister is the first in the world, and that it calls for the strongest, finest and best equipped of men.

Now that we have once more learned the old lesson, that the greatest of all is the servant, and that to stand at once as the minister of God and the servant of the servants of God is nobler and more satisfactory than to be a world-famous ruler or scientist, or multi-millionaire, there ought to be an irresistible attraction in the Christian ministry to knightly young men who love difficulties, court hardships, want the lasting rewards and are loyal to ideals.

Washington; D. C.

## THE PLACE OF THEOLOGY IN THE LIFE OF THE MODERN CHURCH.

I have been asked by the editors of the AUBURN SEMINARY RECORD to write a few words upon the place of theology in the modern church. If the question had been asked a dozen years ago, many would have told us that the answer could be given in fewer words than it would take to ask the question. Understanding by theology, systematic theology, the discipline that has to do with the formulation of doctrine as such, we should have been assured that, whatever may have been true of the church of the past, there was no place for such a study in the church of the present.

There were two quarters from which the claim of theology to a place in the life of the modern church was called in question. On the one hand, the scientific and historical spirit was reclaiming for its own wide reaches of territory in which theology had hitherto reigned supreme. On the other hand, the practical interest had become impatient of dogmas incapable of verification in experience, and without practical bearing on life, and was clamoring for the substitution of work for faith as the true bond of Christian union. The temper of thoughtful men was well illustrated by a remark made to the writer by a professor of philosophy in one of our leading institutions. Speaking of my own department, he said: "I can see no independent place for systematic theology in the curriculum of the future. Between the philosophy of religion, basing itself upon an inductive study of the beliefs of all the greater religions, and the history of doctrine, reproducing in detail the specific form which these doctrines have taken in Christianity, I can see no middle ground. Either your science must move forward into a philosophy of religion, or it must degenerate into a mere dogmatics, of purely traditional and historical interest."

There are not a few today who would still make this position their own. Yet I think I am not mistaken in detecting

signs of a definite and growing reaction. In the first impulse given to the literary study of the Bible by the newer scientific method many men, who had found the older theology arid and uninviting, turned eagerly into the new fields, and it was freely prophesied that the result of modern biblical study would be a freshening and revivifying of the religious life which would render the old dogmatic methods forever obsolete. Freshening and revivifying there certainly has been ; but, as the historical method has gained increasing sway, and the first novelty has worn off, people are beginning to ask themselves whether, indeed, the result of the change has been wholly gain. It is, no doubt, a good thing to know what Isaiah and Amos and Peter and Paul thought about religion ; to enter into their world of thought, to see things with their eyes, to learn that much which men have regarded as of the eternal essence of religion is but the temporary framework and scaffolding of thought. But how does this help us to answer the deeper questions which keep forever rising within us ? In the new world into which I have been born, and amid the new environment in which I stand, what is true for me today ? How can any merely historical or critical study furnish an answer to this question ?

The same sense of incompleteness haunts us when we turn to the practical interest which has so largely engrossed the energies of the church during the last two decades. While we rejoice in the increase in our benevolent activities, in our wider social outlook, in the settlements, the brotherhoods and organizations of one kind and another that are multiplying about us, a doubt sometimes arises as to the end which all this activity is designed to serve. Are we sure, as we yield ourselves to the current which is setting so strongly, that we see clearly the goal to which it is bearing us ?

There is a moving paragraph in the autobiography of John Stuart Mill, in which he describes how, in the full flush of his reforming activity, there came upon him a sudden depression of spirit. " It occurred to me," he writes, " to put the ques-

tion directly to myself : ' Suppose that all your objects in life were realized ; that all the changes in institutions and opinions which you are looking forward to, could be completely effected at this very instant : would this be a great joy and happiness to you ? ' And an irrepressible self-consciousness distinctly answered, ' No ! ' " (1) This sense of dissatisfaction must ultimately be the portion of every thoughtful man who tries to find rest for the spirit in ends which, however excellent in themselves, are only temporary and provisional. Sooner or later the deeper underlying questions to which science can give no answer, and whose voice the busy round of practical interests cannot permanently silence, will make themselves heard. It is on the insistence of these questions that I base my hope of a revival of interest in the study of theology as such, and a new insight into its permanent place and its abiding service to the Christian church.

For what is theology, if not the science which concerns itself with the permanent as distinct from the transient interests of our life ? It is the science which attempts to formulate and, as far as possible, to answer those perennial questions of the soul which in every age have claimed the attention of men. That which it finds eternally true in human experience it seeks to express in the language of its own day, and with reference to the present needs which are pressing upon the consciences and burdening the hearts of men. If theology is not generally recognized under this description, if it seems to us only a rehearsing of old phrases and a rearranging of outworn dogmas, it is because we have been content to let the men of a generation ago do the work which belongs to us. It is not our science which is at fault, but ourselves. Instead of being, as we ought, virile wrestlers with living issues, we have been content, as mere scribes, to repeat over again that which we have heard from our fathers in language which every succeeding day is rendering more unfamiliar.

(1) Autobiography, New York, 1887, p. 133.

On my table there lies a little volume by an old Puritan divine named William Ames. It is called "The Marrow of Sacred Divinity," and was printed in London in the year 1642 by the order of the House of Commons. Let us turn to the first chapter and see what was this old Puritan's conception of the nature of theology. "Divinity," he tells us, "is the doctrine of living to God. \* \* \* Moreover, seeing this life is a spiritual act of the whole man, whereby he is carried on to enjoy God, and to do according to his will, and it is manifest that those things are proper to the will, it follows that the prime and proper subject of divinity is the will. But, seeing this life and will is truly and properly our most perfect practice, it is of itself manifest that divinity is a practical and not a speculative discipline. \* \* \* Neither indeed is there anything in divinity which is not referred to the last end, or to the means pertaining to that end : all of which kind do directly tend to practice."

This was the conception of theology held by our Puritan fathers. Theology was the study which taught men how to solve the practical questions of life ; how to serve God and enjoy Him forever ; and in which, as in every science which deals with the practical, each truth presented for acceptance must in the last analysis be brought to the test of experience. It is an ideal which will bear reviving in our own day.

No doubt there are practical difficulties which beset the student of theology in this modern age, of which our fathers knew nothing. The old dogmatic certainty in which many of them lived their lives has been rudely shaken. We no longer look upon our theology as the storehouse to which we can go for the resolution of all our individual doubts. We no longer turn to it for an authoritative standard to which our preaching and our ecclesiastical practice must conform. Still less do we regard it as a court by whose decisions we shall measure the orthodoxy or heterodoxy of our neighbors. The spirit of modern science has laid too deep hold upon our habits of thought and of feeling to make such wholesale solu-

tions seem any longer adequate. We approach the great problems of the soul with a greater reserve and modesty, more conscious of our limitations, less certain of the finality of our own achievements. But that is no reason for refusing to approach them ; only for bringing to their study the same methods of caution and of fairness by which we seek for knowledge in other realms of life. Every great theology has been at once the child and the servant of its age, and it will be time enough to despair of theology in the present when we have seriously set our hands to the task which is plainly set before us.

What then, is the task of modern theology? What is the place which it should seek to fill in the life of the church today? Three things, I think, it may hope to do : first, to clarify and confirm the religious conviction of the individual ; secondly, to promote a common understanding and sympathy among Christians ; and thirdly, to clear away obstacles which prevent the acceptance of Christianity by those who now hold aloof from it. This has been the threefold task of theology in every age, and it remains its task today.

And, first, as to the contribution of theology to the individual Christian life. It is its task, I say, to clarify and confirm the religious conviction of the individual. There are, no doubt, many whose religious life is very largely a matter of habit and of tradition. They go to church and engage in the various outward practices of religion instinctively, without explicitly raising the question why they do so. But there comes a time for most people when this instinctive attitude is no longer sufficient. If they are to continue any longer to justify to themselves the habits of the past, they must know the reason for the faith which is in them. They must translate inherited custom into reasoned conviction, and this attempt is often attended with serious perplexity, a perplexity which increases in proportion to the intelligence with which it is undertaken.

It does not take a wide observation of life to discover that there is a very large number of persons who actually find themselves in such perplexity. Face to face with the ulti-



mate questions of faith, they feel that the answers to which they were brought up are no longer adequate or satisfactory. Their reading of magazines and of the daily press, their studies in school or in college have made them acquainted with the widespread revolution of thought which has so profoundly affected our conception of the world. And, in the face of this new world view, the old naive view of the Bible, and of the religion which it teaches, no longer seems to them tenable. If they are to be saved for the Christian church, they must be taught to discriminate between the changing forms and the permanent content of Christian faith ; and this discrimination between the permanent and transient is, as we have seen, the work of theology.

Not long ago a friend of mine, a professor in a theological institution, was talking to the editor of one of our well-known denominational papers. He was telling him the story of a young woman of his acquaintance, a graduate of an Eastern college, who had come to him in great distress to say that she must give up teaching in the Sunday-school, on the ground that she no longer believed in the Bible. On questioning her, he found that she had become aware of the conflict between the modern scientific view of the creation and the traditional conception, and that it seemed to her that the acceptance of the former carried with it the rejection of the biblical view of religion. On his suggesting to her the familiar thought that the early chapters of Genesis might be understood as poetry or myth, conveying the spiritual truth of the divine origin of the universe in parabolic form, he found her quick to seize the relief thus offered. " If I could believe," she said, " that this were consistent with Christianity, I could go on with my teaching." The editor, listened with interest ; but maintained that the extent of such unsettlement was very greatly exaggerated. He was startled, however, when his own daughter, who had been listening to the conversation, and of whose inner life he had up to this time been ignorant,

said to his friend, that the story which he had just been telling was an exact transcript of her own experience.

Such stories can be indefinitely multiplied. Everywhere about us we find young men and young women of the highest principle and spiritual devotion, who desire to serve Christ and enlist in his church, but who do not see how they can conscientiously relate the view of Christianity which they have been taught to the principles and laws of the world in which they have come to believe. It is for theology to bring relief to such troubled spirits by its clearer definitions, and to point them to those permanent foundations upon which alone Christian faith can safely rest.

What is true in the life of individuals is true also on a larger scale in the life of the church. Here too we find the same conflict between differing points of view. But in the case of the church the problem of reconciliation is even more insistent and baffling. In the case of the individual it is a matter to be settled between one's self and one's God, but in the case of the church there is the larger question of the bearing of one's actions upon one's fellows. When I have gained my own personal faith, there is still the question, how far is it possible for me, holding such views as I do about God and Christ, to conform to those statements in which the church has officially expressed her creed and prescribed the terms of her membership?

Here again we are dealing with living issues. Recent illustrations are so fresh in our minds that it is not necessary to linger over them in detail. Among all the questions which press for solution in the life of the modern church, none is more insistent than that of the nature and of the principles of creed subscription. Are the creeds of the church to be understood as a law once for all established, and to be literally interpreted; so that he who varies in any particular from the letter of the creed has no recourse but to renounce his membership in the church? Or are they statements, in the language of a past generation, and hence needing constant

reinterpretation, of living convictions founded on experience, in the acceptance of which men of differing intellectual temperament and beliefs may unite?

It is to theology that we must turn for our answer to such questions. It is from the study of theology that we learn what is the true nature of the Christian church as a living organism of men and women united one to another by ties of the spirit; an organism using, to be sure, the outward forms of human organization in creed and ritual, but no more to be perfectly comprehended or limited by them than any other spiritual force by the instruments which it uses from time to time to utter its ideals and to give effect to its purpose. It is from theology further that we learn what were the real interests which led to the formulation of the creeds; what were the practical needs and convictions of which they were the expression; and so are enabled to decide intelligently whether we are indeed one in spirit with the church of the past and may therefore rightfully unite in acts which express that spiritual unity.

The lessons learned from theology are to be brought home to the people at large by means of doctrinal preaching. But doctrinal preaching, we are told, is precisely what the modern congregation will no longer tolerate. They want something fresh and interesting and practical. As applied to a more or less formal repetition of the contents of an older system this is no doubt true. But, if by doctrinal preaching is meant the clear presentation of the fundamental principles of the Christian religion, a reasoned statement of the great Christian convictions concerning God, man, sin, salvation and the church, with the grounds on which they rest, I venture to say that there is nothing which men wish so much to hear.

Only last year the leading church in Edinburgh was packed to the doors through an entire winter, by a great audience, comprising lawyers and physicians, students and professors, as well as practical men of affairs. They were attracted to the church by a course of sermons on the great Christian

doctrines, delivered by a man of broad outlook closely in touch with modern life. I am persuaded that if the same experiment should be tried in an American church under similar conditions it would meet with like results. But that it may be successfully tried, there must be preachers who have specially trained themselves for the task. One of the greatest lacks of our Seminary training has been, that the doctrinal teaching has not been so related to the practical interests of life that those who went out from the Seminary have been fitted to make such a presentation. What is needed is a revival of theology, in order to a revival of preaching; for it is with doctrine, that is to say, with fundamental conviction, that the great preachers in every age have been concerned, and by which they have exercised their power over the minds of men.

And this leads me to say, finally, that we need a revival of theology if the church is efficiently to perform her missionary task. One of the most striking signs of the time is the wide gap between many of the thoughtful men in our universities, and the organized activities of the Christian church. The problems of adjustment, which we have already seen to be serious in the case of the individual Christian and church member, become more insistent when we turn to that wide company of men who stand in no organic connection with the Christian church, but whose sympathy and support are necessary, if the church is to reach her highest usefulness and fulfil her worldwide mission. How shall we win these men, I will not say for Christ, but for that church which, however imperfectly, is striving to promote His principles and secure His supremacy in the world? Clearly only as we are able to distinguish between the essence of Christianity and its temporary and transient forms. Clearly only as we are able so to utter the central message of our Master that men shall recognize in it an appeal which they dare not resist. Clearly only as we can win the church at large to such an emphasis upon the central and the essential that men shall feel that she exists

to promote the eternal interests of the spirit and find in her a congenial home for their own souls. This work of interpretation and of mediation, this discovery of the spiritual without the church, that it may answer to the spiritual within, is the work of theology.

Nor is this interpretation needed only within Christendom. It is necessary also if the church is to fulfil her missionary task in the world at large. There was a time in the early history of Christian missions when theological considerations were of subordinate importance. The practical ministry to human need, the brotherly grasp of a hand where brotherly helpfulness was unknown, was a sufficient commendation of the Christian Gospel. But the pioneer days of Christian missions have long passed away, and new conditions bring new problems and demand new solutions. No longer now does the Christian missionary deal only with the outcast and the helpless. He is brought into contact with men of culture and refinement. He faces the finest minds of other races, men trained in centuries of philosophic thought and conscious of a great and glorious past. If the Christian message is to be brought home convincingly to men of this type it can only be by an interpretation which recognizes the truth and the good in the older religions to which it comes, and is able to show that in Christ is found their fulfilment and completion. Only as the spirit within is revealed to the spirit without can we hope to bring about that unity which is the final aim of Christian missions. And this revelation of spirit to spirit, this unifying interpretation of life, is the high task and the glorious privilege of Christian theology.

Among the many scenes which stand out before my memory there is one recollection of surpassing vividness. It is of a cloudless evening in early April, spent on the deck of the steamer Orinoque, *en route* from Constantinople to Beirut. There, under the starlit sky, as I walked to and fro, looking out upon the waters, through which many centuries ago St. Paul used to pass on his missionary journeys, I talked with my companion, a Turkish Bey from Constantinople, about

the deep things of God. It was not the first time we had spoken upon religious themes. Among the motley company gathered at the ship's table, there was, among others, an Italian Roman priest, Inspector of the Orphanages of the Salesian Order in the Far East ; and, as it chanced, in the familiar intercourse which travel by water promotes, he and my Turkish friend had fallen into a discussion upon the doctrine of the Trinity. As I sat and listened to their conversation, and heard the familiar scholastic arguments marshalled in their serried ranks, so far as the broken French of the disputants permitted, and recognized again the familiar terms, "substance" and "person," "nature" and "hypostasis," I was impressed by the answer with which each new statement of the Christian was invariably met by the Moslem. "All this is very intricate and complex ; I cannot follow it. We are persuaded that, if God is to reveal Himself, He will do so in some simple way which the plain man can understand ; therefore we cannot accept your doctrine."

So the two parted unconvinced ; but later, in the quiet evening, under the silent stars, after we had walked a while in silence, the Mohammedan turned to me with the sudden question, "How do you think of God?" Before I knew it, the convictions which had been forming themselves slowly through the years were finding their utterance in an answer to that most momentous question. I told him that, to think of God, I conceived of that which was highest in man, in reason and character and affection, thinking away therefrom the limitations and imperfections with which it is associated in our finite and sinful experience, and attributing that which remained to God, in supreme degree. And he answered, "You are right. So I too think of God." I went on: "But as a Christian I do not stop there. I do not reason from men in general, but from the highest and noblest man I know, and that is Jesus Christ. That ideal character which I find in Christ I carry back to God and think of Him, the unseen, as manifested in Jesus, my Master." And he answered : "I

too can do the same." Still again I said: "I believe further that the same Spirit who was supremely manifest in Christ may enter my life to conform me to His likeness and fit me for His service; and that Trinity of which we spoke today means to me just this, that all that I find in Jesus Christ of holiness and truth, and all that I learn through the experience which has taken its rise from Him, I carry back into my thoughts of the infinite One to give them warmth and richness and meaning." And he replied: "In all this I find no difficulty."

It would, no doubt, be a mistake to exaggerate the significance of what may well have been simply an expression of oriental courtesy, seeking as far as possible to make the standpoint of the speaker its own. But one cannot refrain from speculating whether, if the message of Christianity to the men of other faiths, instead of being couched in the language of abstract metaphysics, had phrased itself more largely in the language of common life, the gulf which now divides the disciples of the Nazarene from the followers of the Prophet would yawn as deep and wide as it does.

Such, if I mistake not, is the spirit in which our modern missionaries are going about their work. They are trying to understand the genius of the religions to which they come, that they may be able most persuasively to present that which is central and essential in their own. Inspiring the practical ministry, guiding and directing it in its task, is the intellectual insight that knows how to detect spiritual kinship, and which bases its message on the broad foundation of the universal brotherhood of man.

This is the spirit of every successful ministry. The more we see, the better we shall understand; the better we understand, the more we shall love; the more we love, the better we can serve. To promote such service in thought and in life is the supreme function of Christian theology, and by its success or failure in this it must at the last be judged.

WILLIAM ADAMS BROWN.

## ALUMNIANA.

### CALLS.

Person, H. Grant, '94, has accepted a call to Newton, Mass.

Smith, A. M., '94, has accepted a call to Rochester and Mt. Zion churches, Ind.

Spicer, Wm. C., '96, to Gloversville, N. Y.

Weston, F. M., '03, has accepted a call to the Brighton Church of Rochester, N. Y.

Kittredge, Charles F., has accepted a call to the church at Lyons Falls, N. Y.

### INSTALLATIONS.

Fields, Joseph C., '99, at Muncy, Pa., Dec. 21, 1906.

Hanson, Henry G., '06, at Harlem, Mont., Nov. 15, 1906.

MacConnell, J. Herbert, '99, at Hebron, Nebraska, October 30, 1906.

### RESIGNATIONS.

Crocker, M. J., '01, from the church at Honeoye Falls, N. Y.

Furman, Wm. F., '83, from the church at Wilton, N. H.

Hughey, A. S., '85, from the church of Rock Hill, St. Louis.

Sonne, A. W., '00, from the church at Greencastle, Ind.

Sutherland, John R., '74, from the First Church of Burlington, Ia.

### CHANGES OF ADDRESS.

Black, J. H., '97, from Sechlerville, Wis., to Baldwin, Wis.

Blair, G. A., '89, from Clatskanie to Portland, Ore.

Bullard, Henry Nelson, '02, from Mound City, Mo., to 4011 Genesee St., Kansas City, Mo.

Chandler, Howard D., '05, from Lebanon, Neb., to 191 Washington Ave., Brooklyn, N. Y.

Crockett, Wm. Day, '93, from Mansfield, Pa., to State College, Pa.

Furman, W. F., '83, from Wellon, N. H., to Westfield, N. Y.

MacConnell, J. Herbert, '99, from Wichita, Kan., to Hebron, Neb.

Miller, Kerby S., '96, from Palo, Ill., to 1406 E. 2nd St., Duluth, Minn.

Field, Joseph C., '99, from Adams Mills, O., to Muncy, Pa.

Jones, H. W., '96, is at Idaho Falls, Idaho, instead of Battiman, N. D., as appeared in the November RECORD.

Minton, Wm. B., '73, from Greenville to Jacksonville, Ill.

Nelson, H. A., '46, from Wooster, O., to St. Louis, Mo.

North, Earl R., '04, from Ashtabula, O., to Shawano, Wis.

Reichel, Geo. V., '86, from Rochester, N. Y., to Canfield, O.

Smith, A. M., '94, from Decatur, Mich., to Rochester, Ind.

Van Wie, Charles H., '77, from Dolgeville, N. Y., to Pleasantville Station, N. Y.



'46. Among the visitors at the synod of Missouri last week was the venerable Rev. Henry A. Nelson, D. D., of Wooster, O., the oldest surviving pastor of the First Church. He made a most interesting address on Presbyterianism of the early days, describing, among other things, the work of the joint committee of thirty, of which he is the last living member, which united the "Old School" and "New School" Presbyterians. Dr. Nelson's grandson, Rev. Henry Nelson Bullard, who is also a grandson of the late Rev. Artemus Bullard, an earlier pastor of the First Church, was one of the temporary clerks of the synod.

We have received notice of the death of Dr. Nelson on Dec. 31, 1906, since the above was contributed.

'63. S. M. Keeler has been released from his pastorate at Jewett, N. Y. and has retired from the active ministry.

'65. "Insight and Outlook" appears in the *Christian Witness and Advocate of Bible Holiness*, by Isaiah Reid.

'74. John R. Sutherland will take up the duties of general secretary of the new movement in connection with the Board of Sustentation, in which he has taken a lively interest from its inception, and in which his influence has been distinctly felt.

'75. R. D. Scott has been installed pastor of the Roseland church. Dr. Scott is one of the pioneer members of Chicago Presbytery. He has been pastor of the Tenth and Belden Avenue Churches in Chicago and pastor of the Second Church of Joliet.

'76. A delightful and largely attended reception was accorded Charles F. Goss and his wife by the congregation of the Avondale Church, in expression of their appreciation of affection for their pastor.

'77. John Q. Adams of Waterloo, N. Y., has in the *Westminster* of Dec. 15, a short estimate of what it would mean to the church to call a pastor for a given term of years. We think the plan merits the attention of the church.

'77. *The Spirit of the Orient* is the new book by George William Knox.

Several very favorable criticisms of this book have already been published.

'78. H. E. Davis of Athens, Mich., has been honorably retired by the Presbytery of Lansing.

'79. The union Thanksgiving services in Glasgow, Mo., were conducted by C. C. Hemmaway.

The sermon is reported in full in *The Glasgow Missourian*.

'83. W. F. Faber, rector of St John's Church, Detroit, Mich., has been elected a delegate from the diocese of Michigan to the general convention of the Episcopal Church, to meet at Richmond, Va., in 1907.

Wm. S. Jerome of Northville, Mich., received twenty-two members on Nov. 4. He has begun a series of Sunday evening sermons on "Present Day Problems, the Child, the Home, the School, the Shop, the Church, the State."

'85. Rollo P. Branch at his own request has been dropped from the roll of the Presbytery of Lake Superior.

'92. V. K. Beshgetoor and his people at Muir, Mich., rejoice over the property they have acquired for a manse. It was owned by the former pastor, an Auburn graduate, George Ransom, and is now known as the "Ransom Memorial Manse."

The First Church of Ithaca, N. Y., J. Frederick Fitschen, Jr., pastor, has raised and paid over to the Board of Foreign Missions, over \$10,000 for the erection of a building for Christian work in Bangkok, Siam, in memory of Boon Itt.

'93. Professor William D. Crockett, who has held, for the past four years, the chair of English Literature and Rhetoric in the State Normal School of Mansfield, Pa., has recently become a member of the faculty of the Pennsylvania State College, at State College, Pa. Mr. Crockett spent two months last summer in Europe.

'94. Charles Calvin McGinley was called to the pastorate of the First Presbyterian Church of Independence, Mo., in 1900. During his pastorate the church has enjoyed uninterrupted growth. A united and happy congregation looks into the future with large hope.

The first of the year H. Grant Person, pastor of the First Presbyterian Church of Seneca Falls, will assume the pastorate of the Elliott Congregational Church of Newton, Mass., the second strongest church of that denomination in New England; being exceeded only by the famous Old South Church of Boston. Mr. Person was graduated by Auburn Seminary in 1894, and almost immediately took charge of the Presbyterian Church at Chittenango where he remained four years and from which place he came to Seneca Falls.

'95. James Davidson Dingwell of the "Quaker Poet's" town, Amesbury, Mass., has a new and timely lecture, "Whittier and Whittier Land."

E. L. Tiffany has been engaged for some time in a new crusade for good citizenship. He spent several months in the Pacific coast states where his work had a telling effect. In this time he raised \$7,127. In an eleven days' work in Los Angeles county, speaking eight times in seven towns he secured 215 voters' pledges and incidentally raised \$789. He is a master in pulpit and platform and in his personal contact with men. He is at present New York State Secretary of what is known as the Venango plan of temperance work. The last month he labored in Schenectady county, speaking in many of the largest

churches, both of city and county. The *Schenectady Gazette* speaks of him as follows: "He is richly endowed for the arduous work. \* \* \* \* In his masterly addresses he verily presents the gem truth in a Tiffany setting."

'96. The Ebenezer Church of Ebenezer, Ill., is making splendid progress since A. L. Huber became its pastor. The church and manse have both been repaired and renovated at a cost of several hundred dollars. Oct. 14 eleven new members were added to the church.

H. W. Knox has charge of the church at Red Lake Falls, Minn. The church is prospering spiritually and temporally. The church may assume self-support within the next year.

'98. John Bamford has been pastor of the Western Highlands Church, Kansas City, Kan, since Feb., 1903. He has been doing good work and is greatly beloved by his people. The church has a membership of about 160.

Henry H. Barstow has resigned from the church at Caledonia, N. Y. to become the secretary of the Anti-Saloon League of the Rochester district.

F. P. Knowles of Iron Mountain, Mich., has been elected a member of the Executive Committee of the State Sunday-School Convention.

'99. On October 30 occurred the installation of Rev. J. Herbert MacConnell as pastor of the First Presbyterian Church of Hebron, Nebraska. Rev. Thomas Sexton, D. D., of Lincoln, the Synodical Missionary and Clerk of the Presbytery, presided and charged the people. The sermon was preached by Rev. H. C. Swearingen, D. D., of the First Church of Lincoln. The charge to the pastor was given by his old friend and fellow-laborer at Wichita, Rev. Rudolph Caughey, now of Marion, Kansas. Mr. and Mrs. MacConnell have met with a most hearty reception in their new field, and the effects of their labors already appear in the increased attendance of the Sabbath services, at the mid-week prayer-meeting and at the young people's meetings. Seven members were added at the first communion season. Mr. MacConnell has a rare gift for presenting the gospel, both in sermon and in song.

James Elmer Russell in *The Presbyterian Banner* of December 13, has an interesting article on "The Heroism of Jesus."

'01. Joseph T. Britan has resigned as assistant pastor of Central Church, New York. He will supply the First Church of Asbury Park, N. J., during the winter, in the temporary absence of the pastor, Dr. J. L. Taylor.

At the recent annual congregational meeting of the Sparrows Point Church, Baltimore Presbytery, of which A. B. Hallock is pastor, two

new trustees were elected and steps were taken towards the purchase of a new parsonage.

'02. The installation of Henry Nelson Bullard as pastor of the Mellier Place Presbyterian Church, Kansas City, Mo., occurred Thursday, Dec. 13, 1906. Sermon by Rev. Geo. Reynolds, D. D. Charge to the pastor by Rev. Henry Bullard, D. D. Charge to the people Rev. J. H. Tharp.

'03. Wm. D. Noyes and Miss Mary Stevenson were united in marriage in the Willard Chapel, December 11.

'04. Malcom L. MacPhail, the successor of the Rev. A. C. Gunn of the Scotch Presbyterian Church, is a native of Nova Scotia. He is a graduate of Boston University and of Auburn Theological Seminary and is one of the youngest ministers of Boston.

In the *Assembly Herald* of December, J. H. Nicol has an article, "As the New Missionary Sees It." He says: The first thing that strikes the new missionary in Syria is the remarkable development of the mission institutions.

'05. Howard D. Chandler is studying medicine in the Union Missionary Training Institute of New York. He is assistant to Dr. Adam of the Reformed Church on the Heights.

A favorite hymn at the Indianapolis convention, which was printed in the program and sung more than any other, was composed by Harry L. Crane, pastor of the Second Avenue Church at Detroit. The title of the hymn is "Brotherhood."

The churches of Oswego are planning to unite in an evangelistic movement. A. E. Magary of the First Church is chairman of the committee to make arrangements for the evangelists.

"The Snuggery," Wilson Creek, Wash., designed, built, owned and occupied by H (ome) M (issionary) Course. "Carpenter and brick work and plastering, painting and inside finishing required all the 'between times' for five months, besides as many more months spent in clearing sage brush from, spading up, planting trees and fencing the three lots and building woodshed and cave. Blessed be work in time of great loneliness." The RECORD sends greetings and congratulations to Home Missionary Course.

'06. Henry G. Hanson was installed as pastor of the church at Harlem, Mont. Rev. F. W. Pool presided and preached. Rev. R. E. Blackman charged the pastor. Mr. Hanson went to Harlem direct from Auburn Seminary. He has the work well in hand and the prospect is good.

George T. Pratt of Glendale, Ore., sends the following letter to the RECORD: "The Auburn men in the Synod of Oregon attending the

meeting of Synod at Newport, Oct. 11-14, 1906, send their greetings to you and through you to the faculty, students and governing board of the Seminary. We assure you all of our continued interest in and loyalty to Auburn, and of our prayers for her welfare and continued success.

Only six of the Auburn men in Oregon were able to attend the meeting of Synod. Wm. M. Robinson, '59; W. S. Holt, '73; Tracy B. Griswold, '98; J. R. Welch, '02; H. T. Babcock, '05 and George T. Pratt, '05.

These with Mrs. Robinson and Mrs. Griswold, enjoyed a reunion dinner in honor of Auburn at the Hotel Irving at Rye Creek Beach, where we could hear the pounding surf of the old Pacific. Mr. Robinson entertained the party with accounts of student life in Auburn 'before the war.'

Our enthusiasm for Auburn has not waned because we are over three thousand miles away. It is the purpose to have next year, an Auburn dinner in Portland, as Synod meets there, at which every Auburn man in Oregon shall be present. We hope there will be some with numerals later than, '05."

The Auburn alumni resident in Detroit and vicinity, entertained President Stewart on December 17, at luncheon at Griswold House, Detroit. There were present William S. Jerome, '83; C. D. Jacobs, '85; A. H. Cameron, '86; D. I. Sutherland, '95; John Kennedy, '96; E. G. Hildner, '01; H. L. Crain, '05. There was plenty of good cheer and delightful fellowship and a full allowance of enthusiastic interest in *Alma Mater*. The President gave an account of the items of present interest in the life of the Seminary and of plans for the future. Every man present pledged anew his loyalty to the Seminary, which all deeply love.

This meeting was made the occasion for the organization of the Auburn Alumni Association for Detroit and vicinity. Rev. A. H. Cameron, '86, was elected president of the Association and Rev. Harry L. Crain, '05, was elected secretary and treasurer. This is the fourth of the Auburn Alumni Associations to be organized and it will not be long before others will be formed in various parts of the country. Let the good work go on.

The newest organization in the ministerial circles of Syracuse is a quartet composed of Alexander Wouters, '97, Syracuse; Edward J. Humeston, '03, Skaneateles; Wm. Sawtelle, '98, Fulton and J. M. Richardson, Syracuse.

A number of graduates of Auburn Theological Seminary of Auburn, N. Y., enjoyed luncheon at the Parker House last Wednesday after-

noon, during which time the New England Alumni Association of Auburn Seminary was formed, with the Rev. William H. Allbright, D. D., as president, and the Rev. D. A. MacPhie, secretary. The luncheon was presided over by the Rev. G. B. Stewart, president of the Seminary. Among those present were the Rev. William H. Allbright of Dorchester, the Rev. H. A. Manchester of East Boston, the Rev. M. L. MacPhail of Boston, the Rev. D. A. MacPhie of the Evangelistic Association of Boston, the Rev. E. F. Bell of the American Congregational board, and the Rev. J. P. MacPhie of Lynn. There are over forty graduates of Auburn Seminary in New England.

## SEMINARY ANNALS.

### CALENDAR

Nov. 5. Prof. Miller : "The Limits of Individualism."

Nov. 12. Rev. R. C. Anderson of Robert College : "The Manliness of Missions."

Nov. 14. Reception at Silliman Club to Mr. Brewer and quartet, by the ladies of the Faculty.

Nov. 14. Mr. John Hyatt Brewer : "The Music of Worship," assisted by the quartet of Lafayette Avenue Presbyterian Church of Brooklyn.

Nov. 19. Pres. Stewart : "A Christianized Epicureanism."

Nov. 26. Dr. Beecher : "Thy Will be Done."

Dec. 3. Dr. Riggs : "Lead us not into temptation, but deliver us from evil."

Dec. 4. Dr. J. Zimmerman, D. D., LL. D. : "The Religious, Moral and Social Conditions in India."

Dec. 5. Rev. W. S. Dodd, M. D. : "Christian Work Among Mohammedans in Turkey."

Dec. 6-9. Dayton Convention.

Dec. 7. Reception at Silliman Club by ladies of the Faculty.

Dec. 10. Prof. Hoyt : "Sustained Enthusiasm—the Power of an Ideal."

Dec. 17. Reports from delegates to Dayton Convention, and Christmas Music.

Dec. 21. Christmas vacation.

**Notice is hereby given that the Midwinter Conference announced for Feb. 7-8, 1907, will not be held.**

This change is made in view of the Convention of the Religious Education Association which will be held in Rochester on Feb. 5, 6, 7. It is obvious that the Conference and the Convention will appeal to the same local constituency and in order to avoid any conflict of interest it has been thought wise to omit the Conference. As the Conference has been held in observance of the Day of Prayer for Colleges, we will observe the day this year by meetings for prayer and informal addresses, designed particularly for the students.

Association football has given place to hockey and basket-ball. Examinations are over, and the steady work of the second term has begun.



Prof. William Adams Brown of Union Theological Seminary whose course in theology at Auburn was noticed in the last RECORD, will continue his course through a large part of the second term. Announcement of this arrangement was greeted with enthusiastic applause. Dr. Brown will be at Auburn every Friday, giving three lectures each week, so as to make another course as long as that which has been given this term.



Of the talks given by the faculty, Dr. Stewart's is in a way the most thoroughly characteristic of the man. He gave us what we have all come to recognize as Dr. Stewart's own happy philosophy of life. He interpreted the book of Ecclesiastes as the book that, while frankly recognizing all the evil in the world, has as its keynote, "Rejoice, O young man, in thy youth." After a lecture to the class in pastoral theology in which Dr. Stewart had shown the depths of evil and sin that the minister is likely to meet and have to cope with, even in his own congregation, this talk brought us back to the proper perspective with which to view life. "Don't be blind to the evil in the world, but yet enjoy life, and see the good in everything." The climax of the talk was reached, when Dr. Stewart told, according to his own storytelling art, the story of a Christmas poem he had just read. A mother was to give her small boy a Christmas party, but when the day came, he was sick in bed. The children were all allowed for a moment to come into his room, and silently and solemnly they filed past the bed. Then as he heard the playing in the next room and the opening of their Christmas presents, the sick boy piped up :

"I do not care what you'se got  
On your big Christmas tree ;  
I'se got what none o' you'se got,  
I'se got the pleurisy."

The lesson of optimism was complete.

Dr. Beecher on his Monday night, conducted a service of song, or perhaps we might more properly say a sermon of song. Taking as his text the words of the Lord's prayer, "Thy kingdom come ; Thy will be done," and as his divisions : (1) The will of God as the Supreme thing in the universe ; (2) the will of God as making claims on us for moral obedience ; (3) the will of God as covering the dark things of earth ; and (4) the will of God as including the coming of his kingdom. He illustrated each division of the theme with some of the most beautiful of our familiar hymns.

Dr. Riggs spoke on the petition, "Lead us not into temptation, but deliver us from the evil one." The two temptations which he men-



tioned as especially insidious to us as seminary students were : (1) To substitute for personal communion with God the routine of study and work, spiritual truth as it is talked about instead of real fellowship, and (2) to talk of things that are not real to us as though they were real.

Foreign missionary work has been presented to the Seminary from three different aspects. Professor Anderson of Robert College, Constantinople spoke of the "Manliness of Missions," from the point of view of a sympathetic outside observer on the 'field. After speaking of the various activities of the missionary, calling into play all the noblest qualities of the man, he closed in substance as follows :

"It is not a rush of men that is wanted on the mission field,—it is the very best men that are wanted. The best in spirituality and deep faith, in common sense, in intellectual breadth, in culture, in sympathy, in patient energy. What is wanted are gentlemen in the broadest and highest sense. We want what you are getting here."

Dr. Zimmerman of Syracuse who has traveled widely in the east as a student of conditions spoke of the moral and religious degradation of the people of India. The picture presented showed the naturalness, the cruelty and the indecency of the practices that are there carried on in the name of religion.

Dr. Dodd, medical missionary from Cæsarea, Turkey, spoke of the beginning of direct work for the Mohammedans of Turkey. Hitherto evangelistic work among the Mohammedan Turks has been impossible for two reasons : first, the death penalty for apostasy, and second, the low spiritual and moral state of the American and Greek churches in Turkey. The character of these oriental churches has made Christianity a by-word in Turkey, and the argument, "By their fruits ye shall know them," has been a Moslem weapon rather than a Christian one.

The first of these hindrances has not been abated, for though the usual penalty for apostasy is not legal execution, the same end is brought about by secret assassination or "disappearance." The second hindrance is being done away by the growing realization among Moslems of the difference between Protestant and Oriental Christianity, and by the gradual reform that is being wrought through Protestant influence in the Oriental churches.

The American Board has just made the decision to which they have been looking forward many years, that the time has come, in spite of the relentless opposition of the government, to begin direct and open work for the Mohammedans.

One of the most effective ways of reaching Mohammedans in Turkey so far, has been through medical work. Dr. Dodd told of several

men who had accepted Christ in his hospital, and then had made their way quietly to the coast, and watched their chance to escape on board a foreign ship.

The visit of the choir of the Lafayette Avenue Church of Brooklyn will be found described elsewhere in this number.

Among the Alumni Notes will be found a notice of the wedding of Mr. Noyes and Miss Stevenson. The marriage took place in Willard Chapel, a simple and beautiful ceremony. The ceremony was performed by Rev. Halsey B. Stevenson, the bride's father, assisted by Dr. Roe of Calvary Church. The ushers were Mr. Bloom, Mr. Caldwell and Mr. Kerr of the Seminary, and Mr. Stevenson, brother of the bride. The hearty good wishes of the Seminary are with Mr. and Mrs. Noyes as they take up their foreign missionary work in Canton.

The ladies of the faculty have arranged to give a number of informal afternoon receptions in the Silliman Club House. Not only the faculty and students are invited, but also any friends of the Seminary or of its members who may desire to come. The first of these receptions was held on December 7, Mrs. Dulles receiving. It is expected to have such informal receptions every other Friday afternoon through the winter, beginning January 11.

There have been two conventions from which Auburn has benefited. The first of these was the Student Volunteer Convention of Central New York, held at Ithaca, Nov. 23-25. Auburn was there represented by twelve men.

The Dayton Convention was held under the auspices of the Theological Seminary Branch of the student Young Men's Christian Association. It was attended by about three hundred and fifty theological students and professors, delegates from the large majority of the Protestant seminaries of the United States and Canada. Auburn was represented by eleven men, elected by their respective classes.

The ideal of the office of the Christian minister was laid before the convention by Mr. Robert E. Speer. The minister is not the priest, neither is his office essentially that of administrator or teacher. The

true minister is the prophet, speaking out of the unseen to men in the midst of the seen.

The aspects of the life and work of students in the seminaries which received the greatest emphasis were : first, the devotional life ; second, the highest intellectual training ; third, missionary education ; and fourth, the gaining of recruits for the ministry.

The gaining of recruits for the ministry was the subject of an extended discussion by Mr. John R. Mott. An open parliament was held on the reasons why men have not gone into the ministry. These reasons were summarized by Mr. Mott as follows :

1. Money-making tendency.
2. Attractions of other professions and possibility of service in other professions.
3. Inadequate financial provision.
4. Intellectual difficulties.
5. Lack of sense of vocation.
6. The majority of Christian men have not had the idea even suggested at home.

The question was then asked at what time and by what means the men present were led to enter the ministry. Of the three hundred and fifty present, the following statistics were obtained :

Decided before entering college.....	225
Decided after entering college.....	125
(Of these, 40 made the decision after graduating from college).	
Decided as a result of public addresses, presenting the claims of the ministry.....	0
Decided as a result of personal conversation with ministers and theological students.....	150
Decided directly through the influence of parents.....	150
Sons of ministers.....	70

Mr. Mott then described the work that the association is beginning for the purpose of increasing the supply of ministers: (1) by arranging conferences at which leaders of the Church are brought together to consider the problem; (2) by presenting the claims of the ministry at summer conferences at Northfield and elsewhere; (3) by conferences on the subject in universities; (4) by correspondence with editors of the religious press; (5) by presenting the claims of the ministry in the colleges.

Mr. Mott summarized the influences that have been effective in leading men into the ministry as follows :

1. The difficulties.
2. Favorable home influences.

3. Personal work of schoolmasters, professors and college presidents.

4. The Student association movement.

5. Christian social betterment work.

6. The right kind of ministers in student centers.

7. Genuine revivals, such as that in Wales.

8. Prayer.

It was shown that the association, while trying by every means in its power, direct and indirect, to increase the number of men deciding for the ministry while in college, it does not touch directly the place where the majority of decisions on the subject are reached, the home. Upon those present, as future pastors of the church, the charge was laid to see that Christian parents in their congregations should learn to think it a great honor that their sons should enter the Christian ministry.

The two branches of the Church's work which were given the opportunity to present most forcibly their call for men were the Foreign Missionary work and the social ministry of the Church.

The present crisis in China and in India, and the beginning of large possibilities in the Mohammedan world, was shown to be a call that every Christian minister, for the sake of his own usefulness, must face honestly for his own life, and Mr. Speer's talk on the Great Commission showed that to be a direct message from Christ to us.

The social work of the church was presented by representatives of three of the great branches of that work. Rev. Frank R. Nelson, rector of a large institutional church of workingmen in Cincinnati, spoke on "The Place of the Institutional Church in Modern Life." Dr. Harvey Graem Furbay, head of the Christian Industrial Alliance of New York, on the subject, "The Survival of the Unfittest," spoke of work for social outcasts. He spoke with deep feeling as one who had, while a Christian minister, taken to drink, had become a social outcast, had served a term in Blackwell's Island for drunkenness, and then, through the instrumentality of the Water street mission, had been saved.

Rev. Charles Stelzle spoke on "The Church and the Workingman." Beginning life in an East Side rear tenement in New York, advancing to the ranks of organized labor as a machinist, and then entering the Presbyterian ministry, and becoming superintendent of the department of church and labor of the Presbyterian Church, Mr. Stelzle has succeeded in bringing about a closer understanding between the leaders of the church and the leaders of organized labor. In many cities through the influence of his work, fraternal delegates have been exchanged between the ministerial association and the central federated

union of the city. Mr. Stelzle mentioned as one of the signs of progress the events of the recent annual session of the American Federation of Labor. For the first time in the Federation's history, the session was opened with prayer. For the first time in the history of the Federation, a Christian minister, fraternal delegate from the Church, was appointed on one of the most important committees of the Federation. At the largest meeting of the session Mr. Stelzle himself was the speaker, being introduced by Mr. John Mitchell as the representative of the Church.

The four things that, according to Mr. Stelzle, the workingman must find in the church, if he is to ally himself with it, are: (1) Absolute sincerity (not the sincerity that founds a mission, pays its pastor \$600, and patronizes the people); (2) a greater democracy; (3) a more social gospel; and (4) a prophetic spirit.

In the final session of the conference Mr. Mott set forth the practical means by which a man can make the presence of Christ a living reality in his own life. Bishop McDowell of the Methodist Episcopal Church gave the final word, a word of advance in evangelistic effort.

## BOOK REVIEWS.

*For the benefit of those desiring to avail themselves of the opportunity thus afforded, notice is given that the library of the late Dr. Darling is being placed on sale at the Seminary Book Room.*

THE BIBLE AS ENGLISH LITERATURE. J. H. Gardiner (Charles Scribner's Sons, 1906, xi, 402 pp. 5 $\frac{1}{4}$ x7 $\frac{1}{2}$  in. \$1.50 net).

The exclusion of the Bible from the public schools is unfortunate, at least as precluding the study of the chief model of English as well as some of the finest writing in the mother-tongue of our race. It is therefore highly commendatory to find the Bible having a place as literature in secular education not under control of the state. This volume springs from a course of study offered at Harvard in the Department of English, in which the author is assistant.

The book is disappointing in so far as one would expect faultlessness of style in essays on literature. There is such a lack of lucidity as to leave the impression that the material had not been fully digested. This impression is intensified by the unsystematic treatment in face of clear chapter divisions. "The strong rhythm and rich music" and "the effect of the Vulgate" come in for about the same treatment as sub-topics under several headings, instead of being amply considered once for all. Indeed the author seems partly conscious of this confusion, for there is an annoying repetition of the phrases "as we have shown" and "as we shall see;" within the space of one page such formulas occurring four times. Added to this is a conspicuous barrenness of phraseology. For example, the couplet "denotation, connotation" appears repeatedly, until for lack of variety the words lose force. Striking sentences are repeated almost in identity, as though the writer had unwittingly committed plagiarism upon himself.

The serious defect of style unfortunately depreciates the value of the thought. Some very suggestive ideas are discovered, but a reader is wearied in reaching them. The chapter on the Poetical Books is probably the best, because it comprises the gist of the whole discussion on the elements of style in the Bible; while the chapter on Translations gives an excellent resumé of the purpose of the early translators and their formative influence upon the Authorized Version. The last chapter, on The King James Translation, traverses much ground belonging to the previous chapter, but in the final section sets forth forcibly the literary excellence of the Common Version.

Like all who get their Higher Criticism second-handed, the writer confidently chalks off the dates of the Old Testament books with an air of certitude and a finality of judgment that, displayed by an ultra

conservative, would excite his contempt. On the whole, the volume is too verbose and lacks vigor enough to satisfy a student, and is not pleasing in style enough to appeal to the ordinary reader.

GEO. H. FELTUS.

**STUDIES IN THE BOOK OF PSALMS** by Lincoln Hulley, Ph. D., president of John B. Stetson University. (Fleming H. Revell Co., 1906. 178 pp. 5¼x7¼ in. \$1.00 net). This book of studies presents much that is valuable and much that is commonplace in a medley of interesting but sporadic paragraphs. It is useless to attempt to separate the wheat from the chaff. Possibly what is wheat to one may be chaff to another and *vice versa*. There seems to be no fundamental system underlying the "studies," nor any coordinate form of treatment. The method is rather that of desultory comment. A prefatory note informs the public that "the substance of these lectures with much added comment" was given at various places in the South and Middle West. It is hard however to conceive of them as lectures; "Studies" is a more appropriate term. They suggest prayer-meeting talks rather than formal addresses. Indeed, pastors might find in them much material for a profitable series of expositions from the Psalms; for these studies, though incomplete, are suggestive, and the treatment is both intelligent and sympathetic. Broadly speaking the book consists of three distinct parts. There are general comments on the Book of Psalms as a whole, structure, aim, form, etc.; specific comment on selected Psalms grouped according to contents; and finally, catalogues of Psalm titles and topics for study. The literary style is clear and conversational, securing a sense of reality, and giving life to material that through very familiarity tends to become unreal. Theologically the writer is on broad ground, yet conservative. He recognizes difficulties, but does not magnify them. Nor does a difficulty in the historic interpretation blind him to the greater difficulties that a destructive criticism would create. It is hard to say to what class of readers the book will make its appeal. It is too desultory for general reading, and yet lacking in some of the essentials of a handbook for study. The latter is its logical sphere, but for this purpose it might have been greatly improved by the addition of an index to Psalms cited and footnotes referring to specific Psalms in illustration of the text. The concluding paragraph on church music is sound and suggestive, and worthy of more extended treatment. The attention of the publishers is respectfully called to a typographical error on page 132, "processional" for "proccessional."

JOHN BAILEY KELLY.

**RELIGIONS OF MISSION FIELDS AS VIEWED BY PROTESTANT MISSIONARIES.** (Student Volunteer Movement. 300 pp. 12 mo. cloth, 50c; paper, 35c). This is a text-book designed for voluntary study by busy students, who desire a superficial view of the religious conditions facing the modern missionary. It will not disappoint this class of readers, but on the contrary, will supply them in a compact and usable form reliable information. There are ten chapters on as many different religions, written by as many different missionaries. The point of view is that of the Christian missionary, an important and interesting point of view, if the missionary, as is the case for the most part with these writers, has the spirit of fairness and of scientific inquiry.

A bibliography carefully selected from the same point of view precedes each chapter. Those who may desire to get a wide view of the religious history and condition of the world will have to look elsewhere as this little manual is not designed for them, and it sticks closely to its purpose.

GEORGE B. STEWART.

**WITH THE SORROWING.** A handbook of suggestions for the use of pastors, missionaries and other visitors in the homes of sorrow. By Frederick W. Palmer, D. D. (Fleming H. Revell Co. 160 pp. 4½x7 in. 75c. *net*). The opening chapter of less than five pages, "The Minister and His Funerals" is worth the price of this handbook to the minister, young or old, who has not yet acquired the wisdom with which it is packed. The book is filled with the greatest variety of selections from scriptures appropriate to almost every sort of condition to be found in homes where sorrow has entered. There are forty-three short poems and hymns for use at funerals.

The value of such a handbook depends upon the ability of the compiler and upon the personal habits of the minister. Dr. Palmer's wide experience in the pastorate, his knowledge of scripture, his good taste and his fine and discriminating judgment leaves nothing to be desired in the first respect. The minister who believes in using a uniform service at all funerals and who has at the same time an intimate knowledge of scripture suitable to use with the sorrowing will not find this handbook of large value to him. But the minister who feels his limitations in ministering to the sorrowing and studies variety in the conduct of funerals will welcome and value the aid this little book brings him.

GEORGE B. STEWART.

**SERMONS ON THE SUNDAY-SCHOOL LESSONS. (MONDAY CLUB).** Annual volume for 1907. By prominent Congregational preachers. (The Pilgrim Press. \$1.25. 380pp. 5½x8 in.) The International Sunday-



school Lessons for 1907 are from the Old Testament, covering the period from the Creation to Samuel. Pastors and teachers will have a valuable opportunity to gather up the results that recent investigation has produced in the effort to relate the truth of God to the revelations of archaeology. This volume of forty-eight sermons, one sermon upon each lesson topic, is well adapted to supplement the study of the literal narrative by its wide application to the needs of today. It is, as announced in the publisher's notice, "Not a commentary, but devotional and inspirational throughout."

Among the thirty preachers whose work is represented in its pages, are Drs. C. E. Jefferson, Nehemiah Boynton, Wm. E. Griffis, F. E. Clark, A. E. Dunning and A. W. Hitchcock. Material is thus brought together from many scattered sources, of uneven value, but unified by the lesson plan for the year. It is refreshing to note that the essential historicity of the scripture narrative is not impugned, and that along with ripe scholarship and literary ability runs the central purpose of revelation—God in Christ reconciling the world unto Himself. The reader of these sermons will find his loosened grasp upon the Old Testament renewed by the helpful results of constructive scholarship; will find here a distinct contribution to the increasing volume of literature, based on the trustworthiness of the scripture and designed to help men to learn God's purpose.

WILLIAM ANDREW AIKEN.

THE TEACHING OF JESUS CONCERNING THE CHRISTIAN LIFE. By Gerard B. F. Hallock, D. D. (American Tract Society, New York. 193 pp. Cloth, 12 mo. 75 cts. *net*). This is a book which fits into the age, and the age might be termed particularly evangelistic. Dr. Dawson and Gypsy Smith representing England; Evan Roberts representing Wales; Dr. Torrey and Dr. Chapman representing America; can be considered leading exponents. Under their human leadership and God's guidance, cities and towns have been engulfed in huge tidal waves of personal introspection as to the needs of a man's soul. In such an age, this book, as one of a series on The Teachings of Jesus issued by American Tract Society, is most valuable. It is plain and yet adorned. It is simple but by no means anæmic. It is powerful, but he who "runs may read," and understand. The illustrations are apt and clinch the points for which they are cited. The passages from the sayings of Jesus are likewise well chosen. By way of criticism one might notice a slight repetition here and there. This would lend itself to the charge of verboseness, but even then does not place a drag upon the reader's patience or interest. Another might object to have his thoughts paced off for him, as the headings of the different sections appear to do. The sensations of exploring

one's own way through the material so ably marshaled, and setting up your own thought-marks would be enjoyable. Apart from all this it is a most helpful book. Surely God's spirit can use it for the uplift of enquiring minds. I beg to add that the price is in no way commensurate with the material placed in the hands of the reader.

THEODORE MELVILLE CARLISLE.

**THE YOUNG CONVERT'S PROBLEMS AND THEIR SOLUTION.** By A. C. Dixon, D. D. (American Tract Society, New York. III, 93 pp. 5½ x 7½ in. 50 cts. *net.*) This book is well named, inasmuch as it states the problems of the Christian life, and throws light upon their solution. As the problems enumerated however appeal to all ages, irrespective of age limitations, it is a valuable book for older converts as well. It is valuable because a good book in a two-fold sense. The reader has only to recall the words of Mrs. Browning, "No youth can be called friendless, who has God and the companionship of good books." Surely from this standard it is a book worth possessing, for it makes the reader feel better and stronger mentally and spiritually after reading. Indeed, any book not meeting this test should be cast upon literature's rubbish heap. Dr. Hillis in one of his books, likewise makes this statement: "Books are the looms that weave rapidly man's inner garments." Here also is a reason for the possession of this book; for truly it weaves an inner garment of the cleanest and strongest textures for a man's soul. As instances of this two-fold sense in which it is a "good book" and so valuable, the opening chapter deals with the great source of power for a Christian life, the Holy Spirit. The reader is then led into a consideration of three instruments used by this Dynamic Personality, viz.: The Church, The Bible, Prayer. Chapters on Temptation, Money, Amusements follow. Those are like testing places whereby individual possession of the Power is increased or diminished by right use or abuse. The book closes with a portrait of "An Ideal Christian" according to the writer's mind. Surely such a book will not instil effeminacy, but develop spiritual power and muscle, both of which make a truer, nobler, holier life here and now.

THEODORE MELVILLE CARLISLE.

**THE TREND IN HIGHER EDUCATION.** By William Rainey Harper, President of Chicago University. (The University of Chicago Press. XII, 390 pp. 5¼ x 7¾ in. \$1.50 *net.*) The death of the distinguished author of these valuable essays and addresses during the past year adds a tender interest to them. They contain some of the maturer, if at times, some of the more radical thoughts of Dr. Harper on educational themes, concerning which he speaks with a note of peculiar authority. Even where we are not able to follow him, we recognise

him as an educator of wide experience, keen insight, high ideals and a warm sympathy for the best things in student life.

These twenty-three chapters are upon living topics, as, for example, The University and Democracy, The University and Religious Education, The Old and the New in Education, University Training for a Business Career, Coeducation. There are three chapters of especial interest to our readers. Why are There Fewer Students for the Ministry? The Theological Seminary in its Civic Relationship, and Shall the Theological Curriculum be Modified, and How? The latter of these three is a bit of keen but kindly criticism of the existing theological seminary and on the whole, a suggestive piece of constructive work for a new type of seminary. For those interested in this vital problem the essay is well worth the price of the volume. Dr. Harper in his preface correctly says that there is a trend in Higher Education and this interesting book reveals this trend in many important respects, and at the same time makes a significant contribution to accelerating it by one who was himself an influential and conspicuous figure for many years in this field of service.

GEORGE B. STEWART.

EDINBURGH SERMONS ; LISTENING TO GOD. By Hugh Black. (Fleming H. Revell Co. 310 pp. 5½x8 in. \$1.25 net). This volume is dedicated to The Congregation of St. George's United Free Church, Edinburgh, and contains twenty-seven sermons by the present Professor of Practical Theology in Union Theological Seminary, New York. The reviewer opened the volume with something like dread, remembering the verbosity of that much praised book, Culture and Restraint ; he closed it with something like enthusiasm for the preacher who has so recently come among us. Certainly in these sermons the preacher cannot be charged with what has made the former book a weariness to many readers. These sermons are short, concise and to the point. As a rule sermon and text are happily married—one exception at least, a mistake often made, is the text chosen for the sermon on "The Authority of the Will"; the illustrations are well chosen, and one often finds a helpful bit of exegesis. They are not doctrinal, as this word is ordinarily used, but Scriptural; nor have they the sharply defined divisions often seen in published sermons. In fact this at times is a defect ; there are so few "handles" of which the hearer could take hold that he would carry away less than he ought. They often impress one as sermons written with the reader in mind much more than the hearer. This volume will certainly add to the preacher's reputation and is an excellent introduction to his American friends.

JOHN Q. ADAMS.

**THE APOSTLES' CREED IN MODERN WORSHIP.** William R. Richards, D. D., Pastor of the Brick Presbyterian Church, New York city. (Charles Scribner's Sons. 168 pp. 5x7 in. \$1.00 *net*. On sale by Irving S. Colwell, Auburn, N. Y.) This is a book that one easily reads in a couple of hours and puts on the shelf with those other volumes he keeps near-by to look over from time to time when the inner light burns low and the realities of the faith grow commonplace. Dr. Richards has permeated the book with the sincerity and the insight of his own devotional life. His interest is not in the critical discussion of the theological history of the creed, but in the truths which its ancient phrases should convey to the modern Christian. He suggests the inspiration in the thought of the essential unity of the church that the recital of the creed, the one unifying symbol of Christendom, should bring to every Christian, as he remembers the countless thousands who have spoken these words during nearly a score of centuries, and the other thousands, belonging to many different denominations, who are reciting them today. The treatment of the second paragraph of the creed as all, excepting the last two phrases, concerned with the work of the Holy Spirit, is suggestive for worship, though of doubtful historical validity.

Dr. Richards takes the words most of us stumble over or omit "He descended into hell," and with a fine mysticism shapes them into a confession at once of the actual death of Christ, and of the "larger hope" of which Lyman Abbott loves to write.

Possibly the only criticism one would care to make is the failure in any way to discuss the advisability of the use of the creed in the ordinary worship of the church. The creed, as Dr. Richards says, was originally a baptismal formula. It was therefore not meant for the world to hear but for the Christian to use. The use of the creed is most appropriate at the holy communion and during the administration of the sacrament of baptism, but its use at the general services of the church when many who are not Christians are present is at least a matter for question. Even such a simple statement as the Apostles' Creed contains several articles which many doubt, viz., the virgin birth, the descent into hell, the resurrection of the body. Those not Christians are made to feel that assent to all these articles is expected of every Christian and the simplicity of the faith in Jesus Christ is obscured. As it happens the writer of this review has heard a young collegian, an attendant at the Brick Church, who is a believer in Christ but in little more, declare that the creed recited there every Sunday morning shut him out from fellowship with the church, because containing much he could not accept.

MURRAY SHIPLEY HOWLAND.

**THE FASCINATION OF THE BOOK.** By Edgar Whitaker Work. (Fleming H. Revel Co., 1906, 255 pp. 5½x8 in. \$1.25 *net.*) Dr. Work's book is addressed to those who are called upon to teach the Bible, to Sunday-school workers and especially to pastors. He aims to prove that the Bible is an interesting book, as the adjective is commonly used, and to point out the qualities that make it so, as well as to suggest methods of presentation by which all may be made to feel its interest. He is moved to write by the conviction that there is today, even among Christian people, an alarming ignorance of, and even indifference to, the Bible, largely due to dry and hackneyed modes of presentation, which produce a lack of interest in the whole subject, and give an utterly unfair impression of the Bible. Dr. Work is no doubt largely right in what he says of the prevailing ignorance of the Bible among all classes of society, but in analyzing the situation one is tempted to go a little further than he does. Many people are not interested in the Bible because they are not interested in religion, and they consider the Bible to be simply a book of religion. Also, of those who are sincerely religious, many are uneasily conscious that the Bible is a different book to them than it was to their grandfathers. The basis of its authority has shifted, it needs new interpretations in many lines, and since they do not quite know how to understand it from the new viewpoint of values, they are inclined to cast it aside altogether, or, if not that, to be content to get it at second-hand, as it were, in the ministrations of the sanctuary, from one who is supposed to understand it. And this consideration should be borne in mind, too, that after all the Bible was made for man, not man for the Bible. Forming Christian character is more important far than gaining a knowledge, however extensive, of the contents of Scripture, and although we may all think that the two normally go together, we surely will admit that ignorance of the Bible, even appalling ignorance to us, does not always mean indifference to true religion, so perhaps the situation is not quite as dark as Dr. Work thinks. Certainly there were never so many engaged in systematic study of the Bible as now, nor such good helps available for a clear understanding of its different books. But there still remains a crying need for a better handling of the Bible, in the pulpit, the Sunday-school and the home, and Dr. Work's book will do much to bring it in. He seizes upon true psychological and pedagogical principles involved, the appeal to interest and shows luminously how the Bible is supremely fitted to yield interest when properly presented, to all classes of minds and to learners of all ages. Not so much by his specific suggestions as to method, for every live worker must make his own, as by his stimulating treatment of the Bible, his new sense of its abiding beauty and glory, his gen-

uine enthusiasm for it, does Dr. Work help on his cause. He is at his best in the chapters entitled : The Religious Use of the Imagination, The Grasp of the Books, The Charm of Letters, Purple and Fine Linen, The Strength of the Pulpit. The book should be in the hands of every pastor and Sunday-school teacher.

HOWELL M. HAYDN.

**CHRIST AND SCIENCE.** Jesus Christ regarded as the centre of Science. By Francis Henry Smith, Professor in the University of Virginia. (Fleming H. Revell Company, 1906. 240 pp. \$1.25 net. 5½x8 in.)

This book contains the "Cole Lecture" for 1906, delivered at Vanderbilt University, on the endowment of the late Col. E. W. Cole. The author's fundamental thesis is (p. 20) that Christ is the maker of the visible universe and the author of the Bible, and from this two-fold position he argues the whole question of the relation of the Bible and Christianity to physical science. All therefore depends upon the solidity of his foundation. Is it true that Christ is the maker of the world and that the declarations of the Bible are his declarations? (p. 23.) The careful scholar must say no to these questions; to call the universe "Christ's universe" (p. 30) is to confuse the whole question of creation and divine agency. It is generally considered sufficient to claim that "in the beginning God created the heaven and the earth." Nothing is gained by crediting the creation to Christ, while the relations between Him and the Father are thereby confused and the problem hopelessly complicated. That God is the creator of the universe and the inspirer of the scriptures is probably what is meant, but that is not what is said. The book, though professedly dealing with scientific subjects, is conspicuously lacking in scientific exactness and method. Scarcely a chapter is correctly named. The quotations are largely from authors now superseded as scientific or religious authorities. An author whose date is given as 1869, is hardly a "comparatively modern exegetic," (p. 120) The claim that the author of Genesis anticipated the science of 3000 years later, will not commend the book to the scientist or the Christian of today. The author's intentions are excellent. He says many good things, though irrelevant to his argument. He well vindicates the right of the Christian scholar to study the material universe and discourses pleasantly on such topics as Christ's Love of Nature, Christ as a Teacher, etc. But it cannot be said that he wholly meets or successfully solves the problem presented. His false premise vitiates all his argument and leaves us at last with a general view of the field, but as far as his thesis is concerned, with the Scotch verdict of *not proven*. Applying Coleridge's rules for criticism, we note what the author is trying to do; we believe that the work is worth doing, but we are obliged to confess that we do not think it well done.

WM. S. JEROME.

**THE  
AUBURN SEMINARY RECORD**

**EDITORS**

**PRESIDENT GEORGE BLACK STEWART.**

**PROFESSOR HENRY LATHROP REED.**

<b>ORA FLETCHER GARDNER,</b>	<b>LINDSEY S. B. HADLEY,</b>
<b>JOHN SHEARER WOLFF,</b>	<b>MERTON SIKES FALES.</b>

**VOLUME II, 1906-1907.**

# CONTENTS

## MARCH.

EDITORIALS:	Page
The Second Year of the Record.....	1
Dr. Darling.....	2
Frank Lee Putnam.....	3
The Tenth Mid-Winter Conference.....	3
Some Present Problems of the Church:	
Social Consciousness in the Preacher	
Rev. J. W. A. Stewart, D. D.	9
The Problem of Commercialism in the Church	
Professor Frank H. Wood	12
The Problem of Church Federation,	
Rev. Wallace Mac Mullen, D. D.	18
The Problem of Authority in the Religious Life,	
Rev. Paul M. Strayer	28
The Church and the Working Man.....	Rev. John McDowell 38
The Children's Church.....	Rev. Almon R. Hewitt 49
Timothy Grenville Darling.....	Rev. Edward W. Miller, D. D. 51
Frank Lee Putnam.....	56
Memorial .....	57
Alumniana .....	58
Seminary Annals.....	62

## MAY.

EDITORIALS:	Page
The Catalogue .....	65
Books .....	66
The Board of Directors.....	67
The Infirmary .....	68
The President's Annual Report,	
President George Black Stewart, D. D.	69
Seminary Finances.....	Mr. Levi S. Gates, Treasurer 91
The Necrologist's Report.....	Rev. William S. Jerome 93
Alumniana .....	104
Seminary Annals .....	108
Book Reviews.....	113

## JULY.

EDITORIALS:	Page
State of the Seminary.....	137
Degree of Bachelor of Divinity.....	138
The General Assembly.....	139



# CONTENTS

365

A Tribute to Dr. Darling, Rev. John Sparhawk Jones, D. D.	143
The Perspective and the Promise,	
Rev. Wm. Elliot Griffis, D. D., L. H. D.	152
Annual Alumni Sermon.....	Rev. John Timothy Stone 157
Men of Faith....	President George Black Stewart, D. D., LL.D. 164
The Eastern Alumni Association,	Rev. Joseph Taylor Britan 174
Auburn Men at the General Assembly,	Rev. Arthur A. McKay 177
Alumniana .....	181
Seminary Annals .....	187
Book Reviews.....	195

## SEPTEMBER.

EDITORIALS:	Page
A School of Religious Pedagogy.....	201
Dr. Edward B. Hodge.....	205
San Francisco Seminary.....	206
Dr. Hill.....	206
Directory of Auburn Alumni.....	206
Auburn City's Greatest Institution.....	207
The Class of Forty-six.....	Henry A. Nelson, D. D. 209
The Class of Fifty-six.....	Willis J. Beecher, D. D. 214
An Auburn Alumnus in Tripoli, Syria.....	J. H. Nicol 216
An Auburn Alumnus in Shuntetu, China.....	Edwin C. Hawley 221
The Late John Oliver Hobbes.....	225
Alumniana .....	227
Directory of Living Alumni.....	233
Directory of Living Alumni by Classes.....	254

## NOVEMBER.

EDITORIALS:	Page
The School of Religious Pedagogy.....	285
Auburn Standards.....	272
An Exchange of Professors.....	273
The Central Purpose of Christ's Mission,	James S. Riggs, D. D. 274
Meeting of the Board of Directors.....	284
Alumniana .....	286
Seminary Annals.....	294
Book Reviews .....	299

## JANUARY.

EDITORIALS:	Page
Symposiums on "What I Desire in My Minister".....	305
Responsibility of Pastors.....	307
Calls .....	308

The Music of Worship.....	308
A Professor of Voice Culture.....	310
Midwinter Conference.....	312
What I Desire In My Minister.	
Preaching, the Great Purpose of His Life,	
Hon. John M. Foster	313
Naturalness, Sincerity, Fairness, Punctuality, Robert Cluett	314
Leadership and Teaching in Spiritual Things,	
John Wanamaker	316
Business-like Methods.....	Edgar C. Leonard 316
Character, Leadership, Gospel Preaching, John H. Converse	317
Tithing as a Requirement.....	Thomas Kane 319
A Man of Sanctified Common Sense.....	H. J. Heinz 320
Sympathy, Leadership, Aptness to Teach,	
Henry Winans Jessup	320
A Manly Man.....	Hon. Sereno E. Payne 322
An Inspirational Preacher, a Devoted Pastor,	
Henry B. F. MacFarland	322
The Place of Theology in the Life of the Modern Church,	
William Adams Brown, D. D.	326
Alumniana .....	338
Seminary Annals .....	340
Book Reviews.....	352
Contents of Vol. II.....	363

## ILLUSTRATIONS.

	Opp. Page
Timothy Grenville Darling.....	1
Timothy Grenville Darling, D. D.....	137
Class of 1906.....	164
A Group of Auburn Men in Oregon.....	201
A Group of Auburn Men in Michigan.....	265
"The Snuggery".....	305



